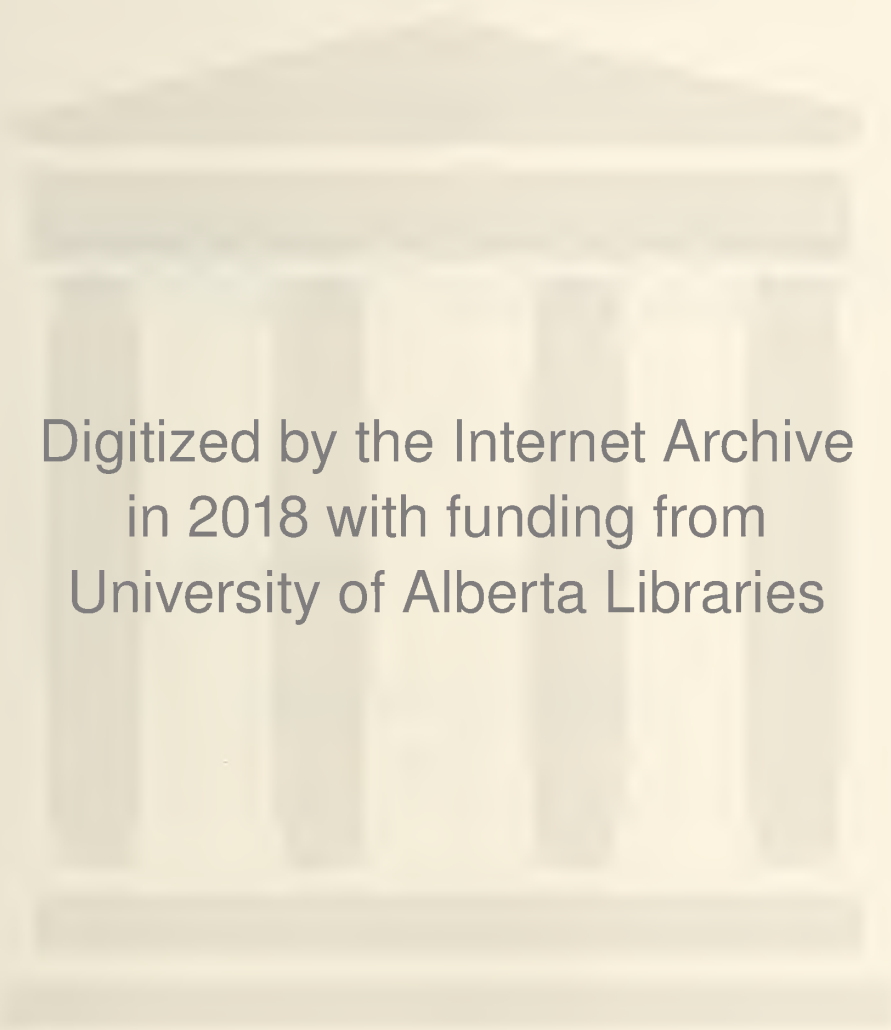


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THE JEWISH GIFT TO CHRISTIAN EDUCATION

A THESIS

Presented in Partial Fulfillment of the Requirements
for the Degree Bachelor of Divinity in the Graduate
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By

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INTRODUCTION

A point of interest to historical scholars is the ability of the Jewish people to maintain their religious identity over a period of some three thousand years during which they have experienced exile, nationhood, deportations, invasions, dispersions and long periods of persecution. Many of the nations which subjected the Jews to these things have since vanished; others have left monuments in stone and rubble; others have left more noteworthy legacies; the Greeks left art and philosophy, the Romans left law and architecture, but none of these gifts are as complete in formation or as vigorous in manifestation today as Hebrew-Jewish religion. The quality of survival is so unique with this people that it merits close examination.

The mark of the Jew in the modern day is his religion. The problem is, then, to isolate the factors that contributed to the survival of the Hebrew-Jewish faith in the face of active opposition. The main theme of this faith is the responsibility of the individual as a member of the social group to fulfill the conditions set forth in the Covenant between God and His

Chosen People. The terms of this Covenant were minutely ordered and described in the Jewish religious writings. Such writings in themselves are but dead marks on the pages of a book. Therefore the process of "engraving them on the hearts of men" became most important in the Jewish order of duty after obedience to the religious law. Thus the problem is one of religious survival; the answer, to a large extent, the organizing of religion into definite theology and practical codes of behaviour and then educating the people in these codes. This paper will endeavour to trace the development of these codes in relation to the processes of education that were employed, with a view to discovering the portions inherited and borrowed by Christian Education in the course of its development.

To this end the paper will endeavour to trace the history from the earliest records of nomadic home life with education centred in the parents, through the development of the Kingdom with the defined offices of Priest and Prophet, through the Second Commonwealth to the Dispersion and persecutions to the present day. As far as possible these periods will be viewed in their

relation to the institutions of the home, temple, synagogue and schools, and how the changing circumstances modified the role of each in the educative process.

The ability of an institution to adapt itself to changing circumstances and demands is its only hope of survival and to this end each of the main educative institutions will be examined. While this may duplicate some of the material in the chronological order given earlier, it will present insight into the individual institutions.

The activities of these educative agents have many aspects in common which indicate a common source and a common objective although they may vary in degree in some areas of value judgment.. The theory of education behind these activities will be examined in relation to its source and how it reflects in subject content, method, materials and teaching aids. As many of these institutions are at present in competition with other educative agencies, it is of some value to view them in the light of modern theories on the learning processes and educational philosophy.

This, to some degree, has been the legacy to the

Christian church. The use to which it has been put is of importance. The field of Christian Educational history is the next area of inquiry. An attempt to trace its pattern from the efforts of a band of schismatics in Jerusalem, through the ancient heresy attacks, through the Dark Ages, through the Revival of Learning, through the Reformation, to the present day, by following the threads of traditions, will follow.

The paper will end with an evaluation of the Jewish contribution, both actual and potential, to Christian Education.

The sources for this paper have been limited by the fact that many are in languages other than English. However many translations into English have been used, particularly from Yiddish and German. As far as possible both Jewish and Christian writers have been consulted on all main points.

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CHAPTER I

THE HISTORY OF JEWISH EDUCATION

DURING THE BIBLICAL PERIOD

The purpose of this chapter is to follow the sweep of Jewish history in order to place the various educational institutions in the periods to which they belong by origin and major influence. Detailed examination of each separate institution will be found in a later chapter. As scholars are at variance over many of the dates in early Hebrew history, this paper will use approximate dates or large blocks of time to preserve the proper sequence of events.

The first period to be considered is from two thousand to fifteen hundred B.C., the Middle Bronze Age and the period of the origin of the Hebrews. A series of three major waves of invasion from Arabia over a period of two millenias provided the basic elements of these people. The first had been an Akkadian language group which had settled in Southern Mesopotamia; the second, known as the Amorites, moved into Mesopotamia and Syria-Palestine; the third group, known as the Arameans, migrated during the period under consideration and settled in the areas occupied by the earlier groups but more strongly in the Palestine area. To the contributions made by these three groups and the more

primitive people they had replaced were added the lesser contributions of groups which invaded from time to time. Most important of these were the Hittites who contributed the physical appearance usually associated with people of the area.¹

The traditions outlined in Genesis go back to the Aramean period and stress the migration of numbers of the people to Egypt during the Hyksos period of rule of the fifteenth to seventeenth dynasties. The pre-Mosaic history of Genesis appears largely the history of individuals but this is probably the result of a literary device referring to tribes. An important Aramean contribution was the nomadic mentality which they brought from the deserts into the land "of promise" where the principal occupation was the keeping of fields. The strong emphasis in this way of thought was placed on the value of persons over things, freedom and a concern for the welfare of the tribe over that of an individual.²

Uncertainty exists as to whether these people

¹ W. F. Abright, The Biblical Period, Pittsburgh, 1950, pp. 3-4.

² W. F. Abright, p. 6-7.

worshipped ancestral personalities or animistic spirits associated with the wilderness but it is certain from statements in the Scriptures that polytheism or henotheism was generally accepted.³ Religion was simple in that the central object was the preservation of the tribe and all other things were subordinated to that end. Thus customs that aided the group were regarded as sacred as was "blood revenge" for outsiders injuring the group. As the religion of these people was later absorbed or superceded by the cult of Yahweh this period holds little interest except in that these last two principles lasted for centuries in Yahwism. Educationally the period holds great interest in that the practices begun then have lasted in modified forms to the present day.

Because of their nomadic way of life, the Arameans had never developed a complex social system. The clan or tribe was the larger unit rather than the nation and the family was the basic unit. Naturally all institutions were based on the smaller basic unit; the father was the priest in religion; the judge in matters of crime and education largely rested in both parents, the father instructing the sons and

³ E.W. Hopkins, History of Religions, MacMillan Co. New York, 1923, pp. 414-15.

the mother the daughters. In a simple nomadic society the instruction was informal and yet it fulfilled all the objectives desired in modern education by providing the youth with skills to preserve life and initiated them into the "common life" of the parents by teaching them of the history and traditions of the group.⁴ The girls aided their mothers in the household duties and learned by participation. The boys learned the ways of the herdsman by observation and participation. The folkways and history of the group were passed on to the boys and girls by the parents around the campfire by means of stories, poems, ballads and fables and by having the children participate in simple religious ceremonies in much the same way as described in the primitive groups mentioned in "Patterns of Culture" by Dr. R. F. Benedict. Certain activities of a community nature bound the lives of the various families together but the interpretation of them would be in the control of the family. Examples of such activities can be found in the cooperative operations in the herdsman life that was led, such as the festivals for sheepshearing, trading and firstfruits in the harvest period. Although in time the temple and later the synagogue

⁴ C. Dawson & W. Gettys, Introduction to Sociology, Ronald Press, New York, 1948, pp. 665-6.

would assume part of these responsibilities, the home would always remain the central teaching agency.

The history of Israel, as it is regarded by moderns, begins about thirteen hundred B.C. in the Mosaic Period. While much confusion exists concerning the person of Moses, events of this period had great and definite effects on the years to come.⁵ The deliverance of the people from Egypt was important as it convinced them that Yahweh had an interest in and concern for their welfare. This resulted in the establishment of a "covenant" promising obedience to Yahweh which was reflected in the codification of behaviour to ensure proper obedience. The practical result of this covenant was the formation of a nation of tribes with a common centre of allegiance and interest.⁶ This was reflected in the relation of the group to Kadeshbarnea, the central campsite used by the Hebrews in their wanderings to which they returned periodically for religious purposes. Often the camping at this site coincided with tribal discussions which may have given decisions arrived at a certain authority. It was from here that the push into the Promised Land began.

⁵ E. W. Hopkins, p. 418.

⁶ E. A. Burtt, Types of Religious Philosophy, Harper Pub. New York, 1951, pp. 16-20.

Of interest to this paper is the meaning read into events by the people and particularly the person known as Moses for such interpretation of events and situations has aspects similar to those which would later characterize the work of the prophets. Of interest also is the response of the people to this interest by their assumption of a "covenant". The "covenant" relationship was the unification of two parties, e.g. Yahweh and the Hebrew people, which was symbolized by a physical act such as a meal or a sacrifice and involved "conditions". This was not a bargain or agreement because any or all the conditions could be in favour of one party depending on the circumstances. In the case of the covenant between Yahweh and the Hebrews the conditions demanded that the people obey the moral laws of Yahwehism in return for His Lordship. These moral laws have come to us in the form of the Ten Commandments.⁷

Educationally this period showed advance for symbolic acts were employed to impress the importance of agreements made verbally. This was an elementary form of visual aids and had great value so long as the major emphasis was on

⁷ M. S. Millar & J. L. Millar, Harper's Bible Dictionary, Harper Pub. New York, 1952, p. 116, see "covenant".

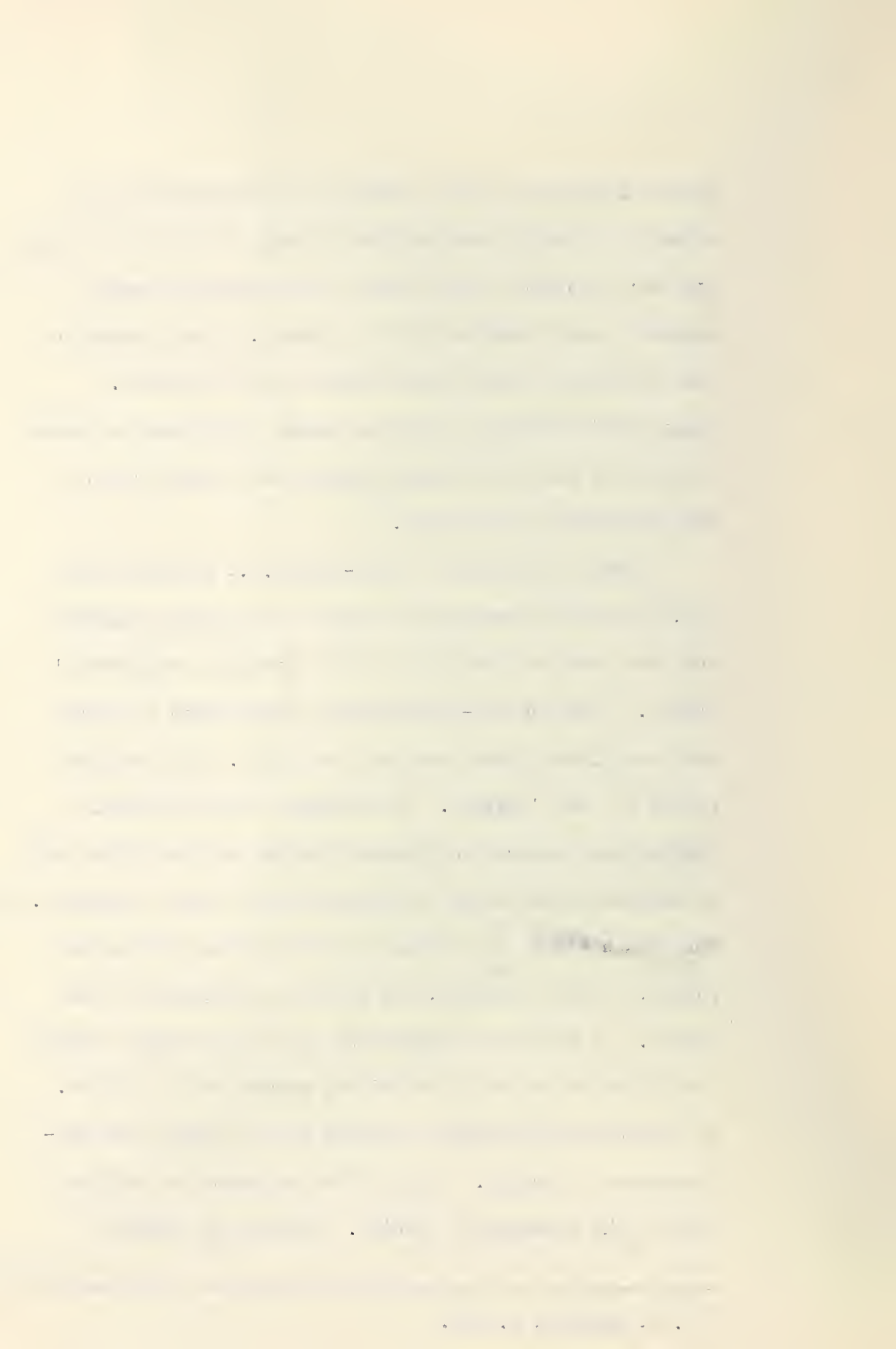
the meaning symbolized and not the act itself. The codification of behaviour was of mixed blessing. Positively, it outlined the expected norm of behaviour for those in the covenant and this was of special value for any not able to comprehend the finer implications of such an institution. Negatively, the code may have obscured the basic principle and developed spiritual complacency in those who followed it to the letter and not in the intended spirit. This latter tendency greatly weakened the code. Mnemonic devices, aids to memory, appear in the construction of these codes of behaviour. This is well established by the use of five or a multiple of five for lists of rules. The aid to memory was regarded as important or numbers with a more religious tradition, such as seven or twelve, would have been used.

The entry into Palestine by the Hebrews delivered from Egyptian bondage was, despite the apparent Biblical account, a process lasting many years. While the details of the conquest do not concern this paper, the factors affecting its success do. The delay in subjecting the natives provided an interval during which the civilization, religion and language of the more highly developed society of the natives affected the invading Hebrews. Thus the freedom which

was so important in the outlook of the Hebrews had the effect of allowing the adoption of many of the local customs and soon variation in the lives of the invaders became apparent; some remained with the flocks, others turned to the fields and still others turned to the city life. Despite this divisive trend the common allegiance to Yahweh was able to draw the tribes together for common action in the interests of the nation.⁸

During the period of 1300-1030 B.C., the Early Iron Age, the problem became more acute as the Hebrews adopted more and more of the ways of their Canaanite neighbours' habits. Thus the non-agricultural areas tended to remain more religiously pure than the farm areas. This was the period of the "Judges". The "Judges" were charismatic leaders who appeared in times of trouble to lead Israel out of difficulty and later tradition stresses their orthodoxy. This was not without just reason for during their lives the Judges, by their example, had had great influence on the people. In only one instance was an attempt made to change the office to one of an hereditary nature and it failed. In most cases the enemies defeated by the Judges were non-Canaanite in origin. This and the character of Baalism reflect the strength of Yahwism. Baalism was based on

⁸ E. W. Hopkins. p. 120.



nature and fertility and therefore, as it was reflected in agriculture, only areas of a similar type of agriculture could be effectively united under a specific Baal. Thus in the event of attack, resistance was only on a local level and insufficient to contain the enemy. In contrast Yahwism did not stress the locality of the god but His relationship to all Hebrews and this was a rallying point in the face of attack. Only where Baalism had made great inroads did it fail to call individual Hebrews to the battle for Yahweh. Thus Yahwism was the main source of defence for the land.⁹ During the close of the period of the Judges a new threat appeared. Populations had been shifting under the stress of changes occurring in Greece and a group of the migrating people call Philistines settled on the Mediterranean coast of Palestine. Unable to advance southward because of Egyptian forces, they moved eastward and threatened the Hebrews. Desperation forced a new solution on the Hebrews. Where formerly a small coalition had sufficed to repel invaders it now had little effect on the skilled Philistines who were even able to capture Shiloh and remove the "ark" which was the central object in the tabernacle worship of the day.

⁹ W. F. Albright, p. 17-23.

Thus the need for a greater unity was recognized.

In this period two powerful trends are to be noted, the first is the religious syncretism which developed as the Hebrews became familiar with Canaanite ways and, even though they adopted the better aspects of Baalism, the decline in the quality of religion of the Hebrews. The second trend was the powerful influence that the covenant still had in the lives of the people despite the already mentioned syncretism. This indicates that despite the lack of formal educational institutions and a decline in public worship, the central religious beliefs were still being passed from generation to generation. Credit for this must go to the "family" where the past was still made real regarding hopes and beliefs in stories and poems for the young.

The period 1030 - 933 B.C. was one of national unity during which enemy forces were effectively contained. The first ruler of this period was Saul who restricted the Philistines to the plains of the north and west. In many ways Saul was a charismatic leader in the tradition of the Judges but he added a royal aspect in that he remained in office during periods when he was not in demand for military guidance.¹⁰ Saul's successor was David the Bethlehemite who

¹⁰ W. F. Albright, p. 23-24.

had been a leader in Saul's army until jealousy had caused them to become enemies. During his exile David had served the king of Gath and gained the strong support of the south. David consolidated his position by exterminating Saul's line. His first great action was to conquer Jerusalem and make it his capital. With the capture of the plains of Esdraelon David united all Palestine with the exception of a few cities that held out in the south west. This was the first time that such unity had existed under a native ruler. To ensure the safety of the land, alliances were made with the neighboring tribes and nations. The peace that followed was rich in material things for the Israelites controlled the main trade routes on the eastern end of the Mediterranean. David's reign also saw the establishment of a standing army and a tendency toward despotism but that would reach its peak in later reigns.¹¹

Solomon succeeded his father David but was unfit for the task of ruling. While he did construct some magnificent buildings and reduced the last Canaanite strongholds, he also lost control of some of the outlying areas and this reduced the nation's commercial income. However this did not reduce his ambitious plans and he resorted to a system of

¹¹ W. F. Albright, p. 24-26.

forced labour and some evidence exists of slave selling. This struck at the centre of Hebrew individualism and alienated much of their support though many of Canaanite extraction were not so affected as they were accustomed to such an attitude in their rulers.

During this period great advances were made in education. Recognition must be given, of course, to the home which had continued to educate the young in the Faith by teaching them the ancient stories and histories and by having them participate in religious festivals. However this was the age when many previously informal aspects of teaching reached great heights of development.

Poetry, the expression of thought in metrical form to add emphasis and aid memory, had long been the means by which parts of history, the hopes and ideals of the people had been preserved and transmitted to the rising generations. A collection of Hebrew religious poetry is included in the Old Testament Book of Psalms and scholars are divided as to the date of writing and authorship of most of these psalms. Some place portions of them earlier than the Monarchy, some attribute parts of them to David, but most scholars place most of them as late as the fourth century B.C. While most support seems to favour the later date, the

reputation of David and the fact of the greater age of some of the poems indicate that if he did not contribute directly, David was at least probably a patron of the poetical arts. The peak of poetical development under the temple choir guilds following the Exile will be discussed later in the chapter.¹²

Proverbs, the conveying of a truth or thought by expressive language had been formed from all levels and aspects of Hebrew life and had gained a place of veneration among the people. While scholarship is of the opinion that the "Proverbs" of the Old Testament is Post-Exilic, many are unwilling to completely divorce them from Solomon, their traditional source, because of their great age. Their place in history is more probably with the Wisdom literature though they are mentioned here as tradition at least is convinced that Solomon influenced their development.¹³

During earlier times the "seers", the estatics who saw into the future, had been a feature of life in the desert and of course they had come into the "promised land" with the rest of their people. Established in the new land they

¹² W. Robinson, The Old Testament, Its Making and Meaning, Hodder & Stoughton, London, 1953, pp. 114-51.

¹³ R. H. Pfeiffer, Introduction to Old Testament, Harper Bros. New York, 1941, pp. 629-33.

developed a different form. The Hebrew name for the new form was "nebi'im" and stood for, "one who speaks for another", or prophets. They felt commissioned by Yahweh to guide their fellow citizens and warn them of the dangers of an evil life. Their statements made "in the name of the Lord" gave them great influence among their contemporaries.¹⁴ The new approach that they used of seeing the future as implicit in the present made them far more rational than their estatic forefathers. They came to occupy a place of importance in the community as their wisdom was recognized. Thus started the great tradition of prophesy which would last five hundred years, the written accounts of which are in the Old Testament. It was during this period that a sense of history was introduced into the rewritten accounts of the past. Many of the written liturgies, Psalms and records of this period have been incorporated into the Scriptures.¹⁵ The building of Solomon's temple was a high point in the history of the organized priesthood which had long been an educative though mainly religious institution. Since the earliest times any Israelite man could legally offer

¹⁴ E. W. Hopkins, pp. 429-30.

¹⁵ Interpreter's Bible, Vol. 1 Literature of the Old Testament, W. A. Irwin, Abingdon Press, New York, 1952, pp. 178-80.

sacrifice though usually a family or tribal head officiated. This continued during the time of David and Solomon and is reflected in the bringing of the Ark to Jerusalem and the dedication of the temple.¹⁶ However evidence in the Scriptures points to an elaborate organization of priests during this period though this may be a retrojection by a later priestly writer. As the history of the priesthood will be related in a later chapter let it now suffice to say that their office was to protect the purity and integrity of worship in Israel and mediate between man and Yahweh. Thus in their early forms priest, prophet, sage and poet were all concerned with guiding the people in the heritage of the Good Life as it had been revealed to them. The sage and poet put their thoughts into verbal forms easily remembered, which, when they had stood the test of time, became Scripture. The prophet, in his keen view of life, found the divine revealed and shared his knowledge with those who would listen to his message. The priests preserved the wisdom of all three, insomuch as they supported their main interest, the "Law".

The death of Solomon in 933 B.C. was followed by a period lasting until 721 B.C. which saw Palestine divided into Israel in the north and Judah in the south. The former

¹⁶ E. W. Hopkins, pp. 24-25.

was under strongmen rulers and the latter under the House of David. This division was the result of civil war against the continuing oppression of the House of David. In an attempt to maintain independence from the South rival sanctuaries were established by Jeroboam at Bethel and Dan to compete with Jerusalem. At these places Yahweh was worshipped in the form of a bull which indicates a strong Canaanite influence in the North. During this whole period the strength of the Hebrews, particularly in the North, was dissipated in internal intrigue and external fighting. The line of Omri had declined greatly and was brought to a close by its destruction by Jehu.¹⁷ Jehu became a party to Assyrian expansion and paid tribute to her. This ended a coalition of small powers which had opposed Assyria and gave Israel a favoured position. Material prosperity followed which drew the North and South closer together though they had been divided more over the issue of government than religion. The House of David had continued in the South and while it tended to become autocratic, it avoided a weakness found in the North. In the South wealth was controlled mainly by the king, in the North "free" men had amassed great fortunes and society became divided between the very rich and the very

¹⁷ W. F. Albright, pp. 29-35.

poor. The result was a dissipated upper class and a rebellious lower class or a lower class of no spirit and an easy victim to any invader. So it was with Israel. In 721 B.C. Assyria completed her conquest of Israel and Judah stood alone as witness to the greatness that had once been the Monarchy. During this period a great surge of literary work is noted as the trends of the Monarchical period continued. In Judah a document that is known as "J" was produced which is a majestic presentation of events from Creation to Joseph. This was produced sometime around 850 B.C. The North Kingdom of Israel was not to be outshone in its division of state and church and so produced a version known as "E" during the following century. This represents the Northern view in regards to the shrines at Bethel and Dan and is less finished than the "J" version and more inclined to speak in terms of great joy and sorrows. Scholars are inclined to believe that these versions were combined about 650 B.C. to form the "JE" document. A later change was made when the work was interpreted by the priests (500 - 450 B.C.) and the work was modified to support priestly doctrines and practices.¹⁸ This literary work was undoubtedly the work of someone concerned with the religious education of the people but such efforts are often

¹⁸ Harper's Bible Dictionary, See "Genesis" p. 219.

the result of a decline in the religious life of the community. If such was the case what could have been the reason for such a decline?

Several possible reasons exist for this decline but care must be exercised that symptoms are not taken as causes. An inability to adapt a nomadic society's religion to an agricultural way of life may be a reason, but if so, why had the earlier problems been overcome in this area? The formalization of many educational institutions may have been a cause. This may have some basis for never had they been so organized and in conjunction with other factors this may have proved adequate to turn the tide. The new emphasis on individual material accumulation with disregard for the community under the new view on property held in the North undoubtedly had an effect but this is probably the symptom of a more deep-rooted evil. These factors may have been effective in uprooting religion in all aspects of life, even the family circle, with the result that the "ten lost tribes" may have been lost spiritually even before they vanished under the Assyrian attack.

During the period 721-586 B.C. Judah seemed at peace but this was only in appearance for the lack of conflict stemmed from a lack of attack. Religion declined greatly as pagan deities were introduced and Babylon's replacement of Assyria as

the world power disrupted the economy in many of the small nations. In this gloom the figure of Josiah stands as a bright light. In 621 B.C. following the discovery of some ancient manuscripts, probably all or part of Deuteronomy, Josiah started a reform but this was short lived and had the result of only pointing out the decline of religion to the people. The recognition of this value led the people to mourn for Josiah following his death at the hands of the Egyptians.¹⁹ The pagan cults were restored by the successor to Josiah chosen by Egypt but his reign was short as Babylon gained control of Judah. The Babylonians left Zedekiah in control but following a revolt in 588 B.C. he was deported with the upper classes to Mesopotamia and Judah was left in the hands of the peasantry as a protectorate following the destruction of the major cities.

In review several factors must be recognized as being of educational significance. The forefathers of the Hebrews had several principles in their way of life which had proven so successful in the preservation of the life of the tribes that they had become regarded as sacred. Thus an attitude stressing preservation of and loyalty to the group was thoroughly ingrained into the thinking of these people even before the faith that

¹⁹ H. Wheeler Robinson, The Old Testament, Its Making and Meaning, Hodder & Stoughton, London, 1953, pp. 188-89.

has been regarded as Hebrew was verbalized in the Mosaic period. These principles were incorporated with ease into the new faith and the family continued to pass them along with the faith to the rising generation. While in the nomadic state the father had acted as priest and both parents as teachers, during the Mosaic period this continued and an organized priesthood was organized to care for the implements of worship. The probable outcome of this would be to place the ritual in the hands of the clergy while leaving the educative elements to the parents. An important feature of the Mosaic period was the codification of behaviour to define the correct response to the demands of the "covenant". This was an advance so long as the basic principles behind the code was regarded and not the individual instructions. During the period of the Judges religious syncretism became a growing problem and this reflects an inability of the people to adapt nomadic Yahwehism to an agricultural atmosphere. Only common danger seemed able to restore the old loyalty and vigour of the people. The "family" seems to have preserved the faith of Yahweh, more as a family heirloom, in a more pure state than the public religious institutions which combined some of the aspects of Baalism in order to gain popular support. During the Monarchy the decline in faith seems to have caused

or been reflected in abuses by the rulers. This was opposed by the Hebrews who could recall the ideals of the old faith -- as this could hardly be the result of the public worship which had adopted Baalistic aspects, it is reasonable to assume that such influence came from the home. Many aspects of education became formalized in this period, poetry and proverbs began the traditional form that they would continue in, the prophetic tradition which would last for five hundred years began in this period and the formal worship in the temple began following its completion. The confusion that followed which ended in the destruction of both parts of the divided kingdom has two striking aspects, the first is the continuing emphasis on the temple, ritual and priest and the groping for escape from uncertainty by arms, diplomacy, deceit or compromise resulting in chaos as contrasted by the clear, consistent and wise thought of the prophet. In this lies the possible answer to the riddle of the fall of Israel and Judah. The prophets alone may have held to the basic beliefs of the faith and were unshakable in themselves for this reason when the rest of the people, by seeking adaptation by compromise, weakened their faith and so fell with the land. In this fall the wisdom of the prophets may have been recognized by the population with the result that

their teachings were preserved. Exile was to provide an opportunity for belief in the absence of ritual to prove its worth.

The period of the Exile in Babylon (586-538 B.C.) saw Judah left in ruins as a Babylon protectorate inhabited by mainly pastoral people. The upper classes had been deported to Babylon and their adjustment to this situation is the crucial issue of this period. The problem revolved around a misconception held by many as to the "covenant". To many, the mere possession of the "Law" was to have been rewarded with the establishment by Yahweh of a rich material kingdom for His "Chosen" people, others more sensitive had realized that obedience to the "Law" was infinitely more important than possession even if only a minor remnant might receive salvation or reward. Only the prophets saw that the reward was not a kingdom of peace and prosperity on earth but of peace and service within the heart of man. To all but the prophets, the destruction of Judah and the Temple seemed the end.

The period in Exile proved this false for in times of persecution as well as settlement the people still rallied to the worship of Yahweh and preserved their national religion. Credit for this must be given to the only agencies still

operative in the educational area, the "family" and the prophets. During the Exile three important trends appear. The first is the literary which saw the production of works of history, law and prophetic utterances. Several causes may be related to this, a desire to preserve in written form the past which was so glorious in contrast to the dismal present, the desire to give a religious heritage to those who had not known the Temple or to preserve the past as a guide to the future and to record the dealings of Yahweh with His people.

The second development of great importance was the "synagogue". During the early years in Palestine many local shrines had been used for Yahweh worship with a decline in worship resulting as Baalistic practices were adopted. To overcome this syncretism, worship had been restricted to the Jerusalem temple during the Monarchy with such effectiveness in centralization that Jeroboam had erected rival shrines in Bethel and Dan following the civil war. Now with the Jerusalem temple in ruins at the hands of Nebuchadrezzar and North Israel long in captivity, where could one worship? The answer came in the development of the synagogue. The synagogue was a "place of assembly" or a "house of prayer" and became a place of worship in the absence of the temple. Lacking the temple and sacrifice rituals, the people turned to

prayer and the words of the prophets. Another motive for turning to the synagogue was the belief that the national disasters were the result of general ignorance of the "Law". Therefore favour in the eyes of Yahweh would be regained through study of the "Law". Therefore study was the answer. Regular study and repetition being the key to lasting knowledge it was but a short step to appoint the Sabbath for the regular meetings. Thus in a matter of fifty years a new emphasis was laid on belief and knowledge over ritual and of participation by laity in the service over an exclusive priesthood.²⁰ These adaptations were so effective that they became an integral part of Hebrew social life even after the restoration of the temple.

The third trend was that of "particularism" in contrast to "universalism". Many of the exiles were content to adopt many of the practices of their captors and thus faded into the maze of society with the result that they lost their identity, others were fiercely loyal to Yahwism and used every possible means to place an air of exclusiveness around their religion and to exclude the "foreigner", these were the

²⁰ Schaff-Herzog Encyclopedia of Religious Knowledge, S.M. Jackson, Funk and Wagnall Co. 1911, Vol. XI pp. 213-216.

"particularists"; another group were anxious to remain Hebrew in every way possible but they added an emphasis on missions to non-Jews which eventually destroyed them for in their contacts they could not avoid adopting some non-Jewish aspects, these were the "universalists". These three developments, literature, synagogue and "particularism" were to give Yahwism the qualities which have preserved it to the present day.

The defeat of the Babylonians by Cyrus of Persia saw the return of the Hebrews to Jerusalem to restore the cult of Yahweh in accordance with Cyrus' general plan of cultic restorations. Under Zerrubbabel, the temple was rebuilt though the city was not completely restored. Under Nehemiah, Israel recovered her national entity though she was partly dependent militarily on Persia. Nehemiah attempted to restore national pride by destroying all evidences of race mixtures and restoring Jerusalem as the centre of Hebrew social life. This was in accord with the particularist point of view. The work of restoring the pride of the nation in this manner was completed by Ezra who promulgated the "Law" in 398 B.C. and began a school system to perpetuate the national religion. This added an intellectual quality to a program begun as being

social and racial in nature.²¹ The return from Exile saw the High priest established as the ruling power rather than a king with the result that all the restoration programs had a religious undertone. Any resistance meant both civil and religious consequences. Theocracy was the form of government that had to guide the nation in recovery, this was to create difficulties and delay the recovery for the state needed physical recovery as well as spiritual and the religious leaders were concerned largely with the spiritual. During this period the guilds of temple choristers advanced the art of poetry by producing many of the works that are found in the Psalms. Religious literature was also produced in this period both of particular religious views such as the Books of Ruth and Jonah against racial prejudice and "particularism" as well as works on customs and behaviour such as Proverbs which may partly stem from earlier works.

Left in a state of economic depression and with only nominal protection from Persia, Israel recovered her strength and stability slowly and felt little change when Alexander of Greece conquered the Persian Empire. The death of Alexander saw Palestine fall under the control of the Ptolemies of

²¹ E. W. Hopkins, p. 443.

Egypt but even this made little difference in the daily life of the nation. The family still steeped the children in the national traditions and taught the children their professions, the temple performed the necessary rituals according to the "Law" and the synagogue taught the "Law" to the people and stressed the personal religious life.

A new crisis arose with the invasion of the Syrians in 167 B.C. who introduced a more vigorous form of Hellenism than had the Ptolemies. This divided the people into two factions, those who welcomed and accepted the new culture and those who clung to the old traditions and rejected every aspect of the new. The most active Hellenist ruler was Antiochus Epiphanes who chose a high priest from other than the family which traditionally provided such personnel and with the support of the Jewish Hellenist party placed him in office. This gave rise to opposition by the orthodox Jews. In the course of putting down the disturbance Antiochus spoiled the Jerusalem temple and, after establishing pagan shrines throughout the country, tried to enforce religious conformity. This caused a general revolt of the orthodox Jews led by Mattathias and his sons, later known as the Maccabees. In this struggle the rebels faced both Syrian forces and the Hellenized Jews. Strength of purpose, knowledge of the country

and skill carried the day however, and in 164 B.C. the temple was restored.²² Political freedom was not gained completely but in this the Syrians compromised by allowing religious freedom. By 134 B.C. political freedom was achieved. Shortly after this Idumea, ancient Edom, was captured and the people forced to become Jews. During this period the parties of the Pharisees, who stressed religious living, and the Sadducees, who stressed political freedom as it had been known in the past, came into open action.²³ The ruling family of the Hasmoneans declined greatly and soon the religious parties were in political conflict. In 63 B.C. Rome took control of the Jewish lands. The Roman supported native rulers were generally disliked and were later replaced with Roman officials. Even this did not suffice to prevent a growing tension. A party called the "Zealots", which were very nationalistic, developed and in 67 A.D. they led the people in revolt. This was countered by action by Rome who sent her legions and by 70 A.D. Palestine was crushed and Jerusalem and the temple were destroyed.

²² H. Martin, The Meaning of the Old Testament, S.C.M. Press, London, 1922, pp. 441-43.

²³ E. W. Hopkins, p. 444.

The period 167 B.C. - 70 A.D. is of great importance for many of the problems that befell the Jews during then are similar to those encountered by the Christian Church in modern times, and many of the problems were given solutions that have affected Jewish religion to the present day. The first problem was the conflict between the Hellenists and the Orthodox, the problem of reconciling the old thoughts and beliefs to the new. The second was the problem of interference by the state in religion, and in Palestine this was closely related to education. The third was the problem of the "converted" Idumeans and the establishment of "classes" within the congregation. The fourth problem was the development of the Pharisees and the Sadducees, or more clear perhaps, the separation of modernist and traditionalist groups within the church. Fifth, the problem of associating nationalistic movements, such as the Zealots, with the religion of the people. Sixth, the problem of relating the extremely religious groups to the common religion of the people. These groups had a long history and their origin is uncertain. The Nazirite group is one of the earliest and their ideal was to serve Yahweh completely. In their early form they did not have a code of behaviour but one was later developed. It included abstention from intoxicants, hair cutting, contact with the

dead and impure foods. The group was never communal but lived under the code for periods to gain the support of Yahweh for a specific work or they could follow the code for life. Such vows were often taken by the parents for unborn children. Samson was a member of this group. The Rechabites were a later group which adopted many Nazirite ways and were a reaction against the Canaanite influences. This resulted in a non-agricultural, non-urban attitude reflected in a repudiation of intoxicants, as being of the field; and houses, as being of the village; and stressed blind devotion to Yahwism. Question exists as to whether these groups were the forerunners of the monastic groups of Essenes that existed in the times of Jesus of Nazareth but certain common aspects cannot be ignored. The Essenes first appeared as ascetics living in communities about 167 B.C. when the priesthood was at its lowest quality. They worked at manual labour and repudiated personal property. They held the "Law" and all things associated with Moses in high regard; the Temple sacrifices, slavery and marriage they were strongly opposed to. Their high standards of life placed them in high regard with the people and Jesus never berated them as He did other groups in the congregation. Essentially a group interested in their own faith, they did little more than provide an example for the

rest of the population. And finally the problem of recovery when the organization and physical equipment of the national religion is destroyed and the people scattered.

These problems were largely reduced by the action of Rome in destroying the Jewish Temple and state. This reduced the first problem of Hellenist versus Traditionalist for it became a local synagogue issue rather than one of national policy and soon synagogues in Palestine were generally traditionalist while those abroad were Hellenist. The second problem of church and state was resolved by Rome becoming the state and allowing more or less religious and educational freedom to the people. The third problem, that of class distinction, lasted for centuries on as orthodox Jews prided themselves on their ancestry. The problem of parties within the congregation was solved by the Roman action, the Sadducees faded when the Temple and traditional worship was destroyed, the Pharisees were better able to adapt to the new circumstances and continued. The problem of nationalism was overcome by Rome also, for having no nation to fight for, the energies of the people used to maintain distinction went into religion. The problem of associating the ascetic religious groups with the common religion was removed when Rome conquered the country as they destroyed the communal establishments to a large degree

With the result that the inmates either became recluses or refugees. By the second century they had disappeared as a group and some scholars are of the opinion that they became devout Jews in the secular world of Christians.

The final problem of preservation was solved by the attitude of exclusiveness that had become part of the outlook of many Jews, their Scriptures and their synagogue.

The history of the Jews becomes at this point onward a history of their family, Scriptures, synagogue, and schools for these are the factors that have kept the Jews distinct from other peoples following the loss of their nationhood.

CHAPTER II

THE HISTORY OF JEWISH EDUCATION IN THE POST-BIBLICAL PERIOD

The destruction of Jerusalem and the accelerated dispersion of the people ushered in a new age for the Hebrews, or rather Jewish people as they are called following their departure from their homeland. Previously they had lived in the reflected glory of their Temple with the assurance that Yahweh had a special purpose for them, now they had only memories of greatness. This chapter will endeavour to trace the course of the adjustments made to this new situation from seventy A.D. to the present. The period will be divided in the following manner, seventy A.D. to the rise of Islam in the seventh century A.D. with emphasis placed on the Palestinian situation as contrasted to the Hellenized areas and the changes following the adoption of Christianity by Rome as the state religion; the second period, the seventh century A.D. to the fifteenth century A.D. during which adjustments were made with the Moslems and the Jewish establishment in Europe ending with the persecutions under the leadership of Spain; the third period is from fifteen hundred A.D. to 1930 A.D. during which the relationship of the Jewish people with others was made more equitable and the rise of Jewish influence in intellectual and economic circles became more obvious and finally the period since 1930 A.D. to the present during which

persecution and re-establishment have been the most notable aspects.

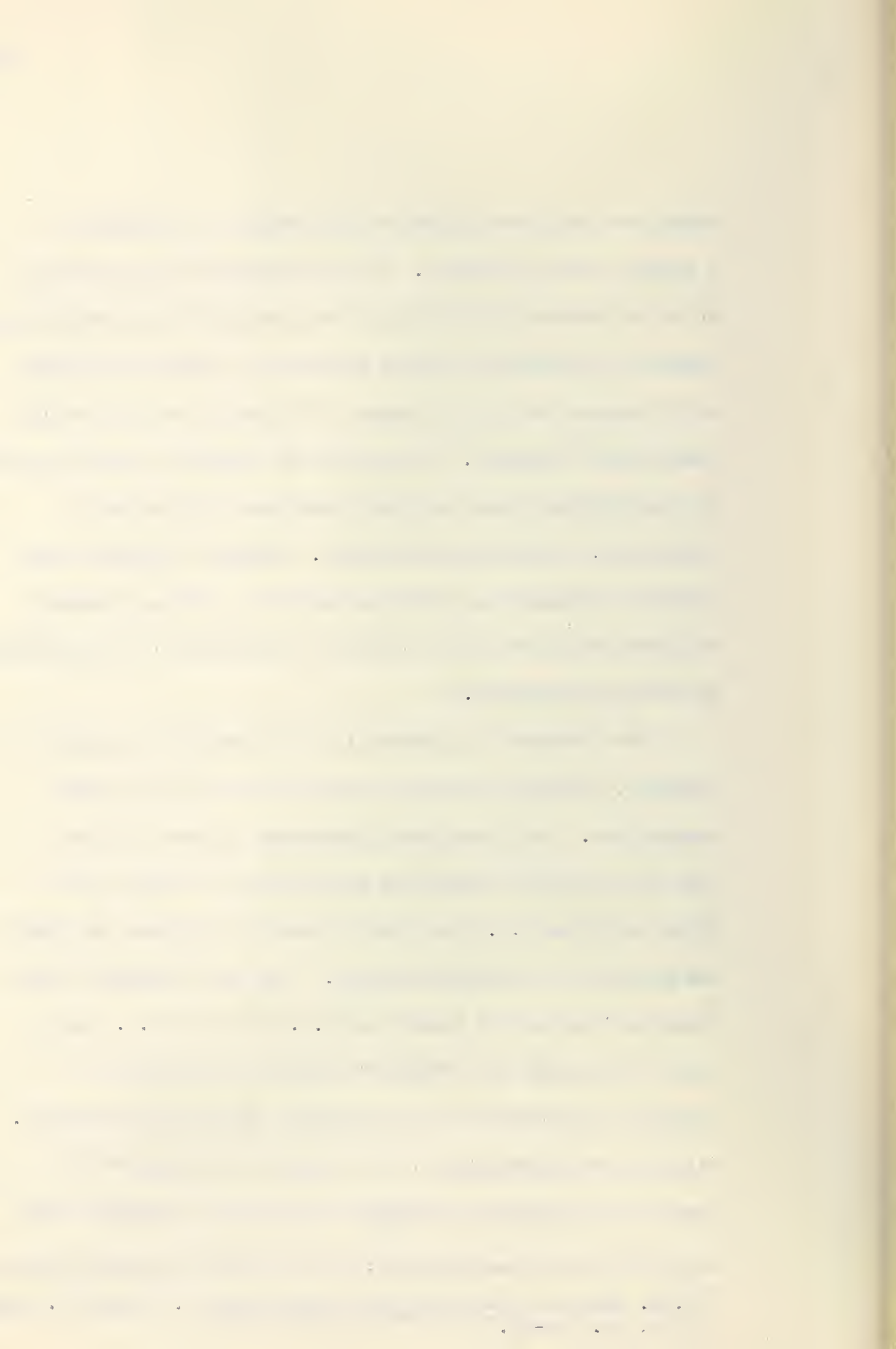
During the period seventy A.D. to the eleventh century A.D. the religious thought of the Jews was largely recorded and has remained in the same form since. As this was largely the content of Jewish education, it is necessary to examine its history. The knowledge is in three main groups of writings; (i) the "Miqra" which were the Old Testament documents that had been so long a guide to the people but which, being not adequate to the problems found in the more complex society that had developed, were supplemented by (ii) the "Midrash" which was an exposition of the Miqra to give support to the Oral Law and (iii) the "Mishnah" which was the body of Tradition not included in either of the other two classifications. The "Torah" is a term that is translated literally as "Law". However this is not an adequate definition as it includes, in some situations, the "Miqra", the "Midrash" and "Mishnah" and in later times the "Agada" and "Talmid".

The period of the Second Commonwealth had seen an attempt to rule the state by the "Law of Moses". This had failed because of the changed social structure. A series of rules called "Halakah" had developed to cope with this difficulty. The "Halakah" were statements of habit, custom or "norm of

behaviour" and were related to the "Miqlra" by "Midrash", a simple form of exegesis. The Old Testament was considered to be the source of all things good, beautiful and worthwhile, therefore a conscious attempt was made to relate the "Miqlra" to all aspects of life by means of "Midrash" and the results were called "Haggada". In general the "Haggada" adhered closely to the Scriptural text and were concerned with matters or ritual law, ordinances and decrees. "Midrash Haggada" were related to theoretical problems while the "Midrash Halakah" concerned itself with the behaviour and conduct of individuals in various situations.¹

The "Mishnah" was the result of the efforts of people to preserve, cultivate and apply the "Law" to life over many generations. The first group interested in this work had been the "Scribes" during the period from the return from Exile until ten ¹⁰ A.D. when they did much to preserve the "Law" and started the "midrash" process. They were followed by the "Teachers" during the period ¹⁰ ten A.D. until 220 A.D. during which they taught the "Midrash" approach to problems of religion in opposition to the Sadducee literalistic approach. Following the destruction of the Temple the "Midrash" had provided the passage to Judaeism from the Old Testament faith

¹ W. D. Morrison, The Jews Under Roman Rule, T. Fisher Co. London, 1908, pp. 263-67.



as the New Testament had provided the passage to Christianity. After the compilation of the oral law, derived by "Midrash", into the "Mishnah" by Judah Ha-Nasi (135-219 A.D.) it was regarded as being next in value to the "Miqra".² This was largely the result of its linking Palestinian Jews to non-Palestinian Jews and providing the basic element to both the Palestinian and Babylonian "Talmuds". The "Midnah" is an attempt to relate the written and oral laws in a manner to show unity through development. This is an attempt to maintain the belief of the common source of the Laws of Sinai. The "Mishnah" known to moderns was completed about 200 A.D. but despite this it included material on many aspects of life destroyed by the Roman invasion. The intense concern for the "Law" caused equal value to be placed on all parts of it in the earlier years and this resulted in a loss of its applicability.³ Following the destruction of the Temple in 70 A.D. Johanan ben Zakkai established himself in a school at Jamnia.⁴ As a scholar and opponent of the Sadducees he and his school became regarded as

² Jewish Encyclopedia, Vol. 7, Funk and Wagnalls, New York, 1904, pp. 337-38.

³ M. Waxman, A History of Jewish Literature, Vol. 1, Bloch Publishers, New York, 1938, pp. 45-54.

⁴ The Jews, Their History, Culture & Religion, Vol. 3, Edit. L. Finkelstein, Jewish Publishing Society of America, Philadelphia, 1949, "Jewish Educational Institutions" by S. Greenberg, pp. 937-39.

the successors to the Jerusalem "Sanhedrin" regarding matters of faith. In this, Jamnia assumed responsibility for the "Law" and continued the traditions of Hillel and his predecessors. In this school appeared Akiba who organized the "Halakah" and related it more closely to the Written Law and Rabbi Judah Ha-Nasi who, as mentioned before, organized the "Mishnah" into its present form.⁵

The "Talmudic" writings are in two traditions, the Palestinian, prepared in the late third century A.D., and the Babylonian prepared in the fourth century A.D. The "Talmuds" are commentaries on the Mishnah though often the "Mishnah" is included in the term. The presence of the Law in the "Talmud" makes it authoritative as are the Scriptures.⁶

The "Agada" was a body of supplementary literature centred on Biblical personages and the "Midrash Halakah" which became very fanciful and moral as successive generations elaborated the traditions. In addition to Biblical lore the "Agada" included material related to medicine, arts, industry and economics.⁷

⁵ M. Waxman, pp. 67-71.

⁶ Encyclopedia of Religion and Ethics, Edit. J. Hastings, Vol. 12, Chas. Scribners, New York, 1912, pp. 185-87.

⁷ M. Waxman, pp. 76-78.

Part of these works were placed in the "Apocrypha".

These were the materials, for the most part. What were the methods to be used in disseminating it to the youth of the period? The practices of the late Second Commonwealth were continued to a large extent as the threat of outside influences affecting the customs of the Hebrews was as real as it had been in the Second Commonwealth.⁸ The children began their education under the direct guidance of their parents at an early age. Their formal schooling began at the age of five when their attendance at "Bet Ha Sefer" or the "house of the Book" began. The teaching was carried on in a simple building or room. The teaching was mainly on Hebrew language and the Pentateuch in the tradition established by Simon ben Shetach who had been an early president of the "Sanhedrin".⁹ At the age of ten the children were sent to the "Bet Midrash" where the emphasis was on the study of the "Mishnah". Schools advanced beyond this level had also been established by Simon ben Shetach for the brilliant students. These were organized as part of the civil service and were

⁸ E. Ebner, Elementary Education in Ancient Israel, Bloch Pub. New York, 1956, p. 43.

⁹ The Jews, Their History, Religion and Culture, Vol. 3, J.B. Maller, p. 900.

supported by taxation. The instructors in these schools were, in early times, the Scribes and they had been replaced by the Teachers. In addition to these organized schools were groups of students gathered together by wandering scholars who taught for whatever pay was available. The state schools were often organized as separate entities but in origin they were close to the synagogue.¹⁰

The synagogue religious services in themselves were educational. They provided for periods of personal devotion and systematic reading of the Scriptures. The sermons were based on Scripture passages and were often given by lay members which reflects a reasonable familiarity with the faith.¹¹

A new trend of constructive criticism was started by the advanced academies, such as Jamnia, and in the groups engaged in advanced study in the synagogues¹² which were supposed to exist in all villages containing more than ten Jewish adults.¹³

¹⁰ Encyclopedia of Religion and Ethics, Vol. 5, pp. 195-98.

¹¹ W. D. Morrison, pp. 247-52.

¹² Schaff-Herzog Encyclopedia of Religion, Vol. 11, Edit. S.M. Jackson, Funk & Wagnalls Co., New York, 1911, pp. 151-2.

¹³ The Jews, Their History, Culture and Religion, Vol. 3, J.B. Mailler, p. 900.

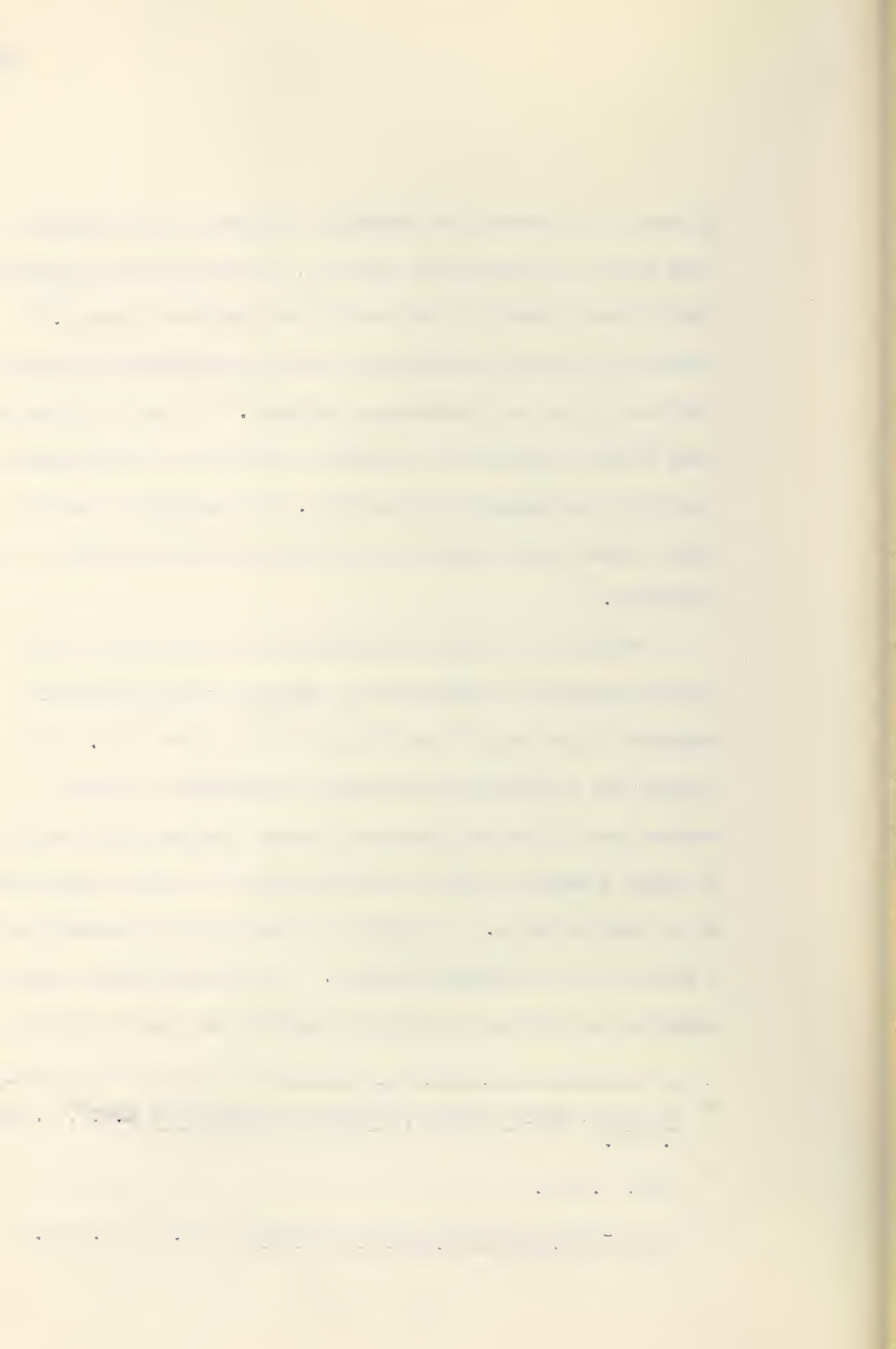
By the third century the Babylonian Academies were competing with those in Palestine in learning, creativity and authority. One of these lasted in Sura until the thirteenth century.¹⁴ The work of these institutions in the early centuries produced the Palestinian and Babylonian "Talmuds".¹⁵ These institutions were locally supported by the gifts and grants of the members and those in sympathy with the work. The Babylonian schools later became more dogmatic and rigid in outlook than those in Palestine.¹⁶

Tendencies for these institutions to become stale and for the quality of scholarship to decline were successfully combated by the use of the "Kalla" and the "Tarbitza". The "Kalla" was a gathering of students and scholars from the eastern end of the Mediterranean area to Babylon twice yearly to spend a month in study and discussion of a topic decided upon at an earlier Kalla. The "Kalla" closed with the choosing of a topic for the following meeting. The "Tarbitza" was a less organized and formal gathering of usually the same people but

¹⁴ The Jews, Their History, Culture and Religion, Vol.3, S. Greenberg, p. 940.

¹⁵ Ibid, p. 937.

¹⁶ Schaff-Herzog Encyclopedia of Religion, Vol. II, p. 255.



with an emphasis on the development of a personal interest topic which would be presented and then discussed by the group.¹⁷

During the later years of the Second Commonwealth schools had been established to combat the inroads of Hellenism. This practice had been continued as far as possible during the years of domination by the great powers. Rome, for the most part, allowed the Jews to continue their religious and educational practices. Thus the threads of tradition in Palestine and the lands nearby were not severed as much as might be expected. What had been the fate of those living in areas distant from Palestine? The answer to the problem of foreign customs being adopted by Jews living away from Palestine had been solved by the Jews in very early times by consciously segregating themselves from their neighbours and continuing their common life in as much the same fashion as they had known it in Palestine. While it is certain that some aspects of Hellenism crept into the community life they were minor in comparison to the effects of the family, synagogue and school. Jewish quarters were found in Rome, Alexandria and most of the larger cities. The early quarters were voluntarily established

¹⁷ The Jews, Their History, Culture & Religion, Vol. 3, S. Greenberg, p. 940.

to preserve a way of life and in this direction they were most successful as the interest of the people turned into the community and resulted in a high level of behaviour. To those not included, it hinted at a refusal to accept social responsibility and racial pride. The result was suspicion, envy and later intolerance resulting in the development of the "Ghetto" which was a forced segregation by outsiders and a partially voluntary one by the Jews, however, this will be enlarged upon later.¹⁸ The result of the segregated life of the non-Palestinian Jew was a continuance in the Jewish Faith much like that of the Palestinian Jew and a continued feeling of exclusiveness.

Life under Roman rule was generally better for the Jew than for the Christian for they were tolerated as having a longer and more reasonable tradition. No major persecution against the Jews is recorded.¹⁹ Following the acceptance of Christianity by the Emperor Constantine in 312 A.D. and the Edict of Milan in 313 A.D. which decreed tolerance for the Christians, there appears to have been little change in the order of life for the Jews save some legislation restricting their possession of Christian slaves and their efforts to convert Christians to

¹⁸ The Jewish Encyclopedia, Vol. 4, See Ghetto.

¹⁹ H. Graetz, History of the Jews, Vol. 3, Jewish Publishing Society of America, Philadelphia, 1949, pp. 33-34.

to Judaism. This is in marked contrast to the great activity which followed to reduce pagan worship.²⁰ The general acceptance of the Jews continued through the centuries, though in the reign of Justinian (527 - 65 A.D.), who ruthlessly opposed paganism and all but orthodox Judaism, their worship was regulated.²¹ In the West Gregory the Great (590 - 604 A.D.) worked for their conversion with vigor but opposed the use of force against them. During these centuries the Jews spread through the Roman Empire to its farthest corners but by the use of worship and education they always maintained a bond with the homeland.

The rise of Islam under Mohammed in the seventh century placed the Jews in Moslem lands in a new situation. Mohammed had wooed their allegiance by offering Jerusalem a place of veneration. However this offer was rejected and Mohammed in some of his early actions persecuted the Jews.²² Later, however, Jews and Christians were to be accorded tolerance and protection according to the Koran produced by Mohammed. The new position of the Jews was the result of economics. The Moslems were able to achieve unity in their people by stressing a Universal Power

²⁰ K. S. Latourette, History of Christianity, Harper Bros., New York, 1953, p. 98.

²¹ K. S. Latourette, History of Christianity, Harper Bros., New York, 1953, p. 282.

²² B. Colling, History of Medieval Civilization in Europe, Ginn

or God known as Allah whereas the older local deities had had a divisive effect. Having achieved unity they were able to direct it in expansion because Arabia itself was unable to support the growing population. Thus the spread was not initially for converts but for "living room". The adjoining territories were occupied by the Persians and the Eastern Empire, the latter being under Christian rule. Both were attacked. Thus while Christians and Jews were to be accorded protection, land was needed, and in the conquering of Christian lands, enmity was stirred between the Moslem and Christian while the Jew who had no land or military power was given protection by both.²³

It must be remembered that these were the "Dark Ages" in Europe and while scholarship had declined with life generally through the destruction of organized society and recovery was being only slowly accomplished, life in the Jewish communities had not declined so far for several reasons. The first was the general superiority in education of all age groups in the Jewish communities which gave them a higher position to start with. This and the fact that the communities were for the most part self contained entities linked only by scholarship and not by

²³ C. Roth, The Jewish Contribution to Civilization, MacMillan London, 1938, pp. 42-43.

administration left them more or less untouched while the Gentile cities declined when general administration folded before the attacks of the Northmen and Magyars. On the other hand the clannishness of the Jews did not encourage the adoption of their knowledge by the Christians.²⁴ At the same time the Jewish communities in the East were exposed to the rising tide of Moslem intellectualism that grew with the prosperity of the land following the conquests. This scholarship was largely concerned with philosophy, astronomy, art and medicine and was concentrated in Baghdad.²⁵ Thus the Jews were the bridge between Islam and Christendom across which this wealth of knowledge could pass.

During this period the Jews were also originating ideas of their own. The commentaries of Rashi appeared in a stream of new religious enquiry which stemmed from Spain.²⁶ In Palestine the inquiry took the form of exegetical examination of the Scriptures while in Babylon a school of rational interpretation developed.²⁷ These schools lasted until the

²⁴ L. Wirth, The Ghetto, University of Chicago Press, Chicago, 1928, p. 52.

²⁵ R. Collins, p. 181.

²⁶ H. Graetz, pp. 287-89.

²⁷ The Jews, Their History, Culture and Religion, Vol. 3, S. Greenberg, p. 940.

eleventh century and reflected the intellectual stimulus of the Arab community. In Europe the system of schools for the young and the academies for the brilliant were being developed further. Longer hours of study were imposed and attendance was expected on all days save the Sabbath, when one went to the synagogue anyway, and special religious holidays. This may have been the result of a growing professionalism among the Jewish teachers.²⁸ Another trend that developed through the efforts of the scholars was an enriched curriculum. Jacob R. Marcus describes in his book how the peak of Jewish education was reached in the Medieval period in Spain between one thousand and twelve hundred A.D. when a full education included writing, reading, Scripture and Hebrew grammar, poetry, the Talmud, philosophy, logic, mathematics, geometry, astronomy, music, mechanics and the natural sciences of medicine and metaphysics.²⁹ Lesser courses were offered elsewhere but in general they were superior to the courses offered in Gentile schools. In Italy and Provence mathematics, philosophy, astronomy, medicine, poetry and music were offered in addition to the Talmud and Scriptures.

²⁸ The Jews, Their History, Culture and Religion, Vol. 3, J.B. Maller, p. 906.

²⁹ J. R. Marcus, The Jew in the Medieval World, 315-1791, Union of Hebrew Congregations Press, Cincinnati, 1938, pp. 373-381.

In Northern Europe the stress was laid on the Talmud and the Scriptures.³⁰ In Germany a further variation is noted as a semi-monastic quality became the mark of a Jewish scholar as they wandered from school to school.³¹ It must be pointed out that the more distant the locale from the adjoining border of the Christian and Moslem communities, the less vigorous the Jewish education. Such intellectual activity is customary when two cultures meet for there is always a reaction as ideas clash. This reaction may be positive if the cultures borrow actively and thereby enrich their respective lives or it may be negative if there is a repudiation of all the foreign influences. If the latter occurs then usually there is a reformation and re-evaluation of the old ways which results in a new vigor. It is possible that a selective process went on in the Jewish community which accepted outside ideas if they would advance Jewish scholarship but rejected them if they would undermine the faith of the people or the "common" life of the community.

The traditional demand on the parents to educate their children in a profession was still in effect and all academic study was additional. An important feature of this period was

³⁰ The Jews, Their History, Culture and Religion, Vol. 3, J.B. Maller, p. 905.

³¹ Ibid, p. 906.

the growth of literature on the art of teaching. Works produced in this age stressed high standards for the children, improved techniques, public relations and the adaptation of material to the age group to be instructed.³² The wealth of secular knowledge made it increasingly difficult to present it as a supplement to religious instruction with the result that the scholar and physician Maimonides (1135-1204 A.D.) advocated secular education being emphasized in the schools to allow for more of it being covered.³³ This was not acted upon by the schools. Jacob Anatolic in 1194 A.D. compromised and called for literary and scientific studies to be given in conjunction with religious study. A Spanish scholar, Joseph ben Judah Aknim (1160-1226 A.D.) stressed high teacher standards and a broad curriculum based on religion. Thus secular education had been used increasingly to supplement religion until the growing conflict of interests had forced secular education into the fold as an aspect of religious education. The circle was completed when Imanuel ben Solomon (1268-1330 A.D.) advocated the reversal by placing religious education in the position of being subordinate to secular education.³⁴ This was not accepted and

³² The Jews, Their History, Culture and Religion, Vol. 3, J.B. Maller, p. 905.

³³ H. Graetz, Vol. 3, pp. 446-74.

³⁴ The Jews, Their History, Culture and Religion, Vol. 3, p. 908.

religious study remained dominant.

Intolerance to the Jews became more obvious during the centuries between one thousand and fourteen hundred A.D. and culminated in the great persecutions in Spain. During this period many Jews rose to positions in state governments and the professions with jealousy being the result, but perhaps the greatest single factor was the economic position of the Jews. Not bound^{by} the laws of the medieval Christian Church concerning usury, trading and commerce they amassed great fortunes and became an important commercial class which created even greater envy. This was reinforced by Jews being excluded from agricultural activities. Thus the Jews seeking their own way of communal life sought the segregated quarters and the Gentile driven by fear and envy forced him into undesirable areas which soon became overcrowded by the natural increase. Ghettos, as these areas were called, were found in all the major cities of Europe and remained in existence until 1789 A.D. when the French Revolution destroyed them there and the work was completed in 1848 A.D. in Europe at large.³⁵

The persecution in Spain which ushered in the new period of rigorous restriction started with the order given by Isabella and Ferdinand in 1492 A.D. that the Jews should be baptized or

³⁵ National Encyclopedia, Edit. H. Suzzallo, P.F. Collier & Co., New York, 1932, Vol. 4, p. 577.

leave the country.³⁶ This resulted in many conversions and some migration. However many of the conversions were only nominal and doubtful. Possibly encouraged by envy, Gentile citizens caused the Inquisition, which had been formed in 1480 A.D. by Torquemada, to be called upon for aid. Originally designed to ferret out heresy among converted Moslems, the Inquisition was easily adapted to the problem of searching out weaknesses of faith among the converted Jews.³⁷ Even the Reformation under Luther did not have much sympathy for the Jews in the early sixteenth century.³⁸ Hounded when faithful to the Jewish faith and under suspicion when converted to Christianity, the Jews gravitated to the lands where they were more acceptable even if it meant life in the ghettos. Thus the Jew was forced to look within himself and his people for acceptance and the ghetto became increasingly the world for him.

The schools of the ghettos changed very little during the years from fifteen to eighteen hundred A.D. but reduced their formerly broad curriculum to religion, literature and mathematics. This may have resulted in the growth of knowledge in certain

³⁶ K. S. Latourette, pp. 657-58.

³⁷ P. Smith, Age of the Reformation, H. Holt & Co., New York, 1950, pp. 412-15.

³⁸ K. S. Latourette, p. 730.

fields to the place where it could not be adequately instructed in a minority supported school and, or, there may have developed the attitude that the restrictive life of the ghetto did not demand a broader education. If the people of the ghetto were to maintain a high standard of life a new arrangement had to be found. The first step was to provide education equal in Gentile schools for the Jewish children and this could only be achieved by making education free in the ghetto school rather than expensive as it had become through the fee system. To this end Moses Mendelssohn (1729-1786 A.D.) and several of his friends established a free Jewish school in Berlin in 1781 A.D. at which language studies were given special emphasis. This school work was done by Mendelssohn in conjunction with his efforts to translate the Jewish religious writings into German and gain equal rights for Jews in Germany. These schools were copied in many parts of Germany.³⁹

In Austria Emperor Joseph II issued an Edict of Toleration in 1781 A.D. which established Jewish schools supported by taxes from, and organized by, the Jews. These schools were closed in 1806 A.D. as the Jews suspected them of being agencies for conversion and boycotted them.⁴⁰ In the one case the efforts of

³⁹ Jewish Encyclopedia, Vol. 8, See Moses Mendelssohn, pp. 475-84.

⁴⁰ The Jews, Their History, Culture & Religion, Vol. 3, S. Greenberg, p. 926.

a Jew for the Jews were eagerly accepted but in the case of outside assistance they were rejected. The reverse of this last approach occurred in Russia where in 1814 A.D. Jewish schools were established by the state for the direct purpose of conversion of the Jews. These schools were also boycotted but following the cessation of the conversion efforts in 1857 A.D. the schools became overcrowded. In 1873 A.D. the schools, both Jewish and Gentile, were made uniform in courses and allowed direction under the local religious institution.⁴¹ This state of affairs lasted until the 1917 A.D. Revolution following which all schools, even private and synagogue, were replaced by government schools and the only religious aspect that remained in the Jewish attended schools was a limited usage of Yiddish and a small amount of Jewish literature and history study.⁴²

However the Jews in most European countries during the period from 1885-1914 A.D. supported the "Heder Metukan" type of school which was developed to give a strong feeling for Jewish culture to its students. The main courses were Hebrew language, literature and religion. These schools were supported

⁴¹ The Jews, Their History, Culture and Religion, Vol. 3, S. Greenberg, p. 926.

⁴² Ibid, p. 927.

by the local community as Jewish schools in the past had been and as they did not attempt to teach more than they were capable of, they did not provide professional training which was becoming increasingly more technical in the nineteenth and twentieth centuries and which had become a necessity following the general emancipation of the Jews in 1848 A.D. The result was the growth of a large number of trade and professional schools to accommodate the scholars still barred by prejudice from Gentile schools of advanced learning. These schools were established in Denmark, Germany, Hungary, Austria and Italy.

Advanced theological study was not neglected in Europe for the "Yeshiva" developed into the successor to the Academies and the "Bet Midrash" as the authority on religious matters. The "Talmud" was reviewed with constructive criticism and the result was a new respect for its authority. The "Yeshivas" stressed the ethical and moral life as the fruit of study and referred to the ancient teachings in an attempt to reduce secularism in the Jewish communities. These schools were supported by taxes, rents and gifts. While some degrees and titles were awarded, the emphasis in these institutions was on self-discipline and service. Many of these institutions

continued to exist and operate until 1939 A.D.⁴³

In the United States new tendencies appeared. The "Heder" declined through a lack of students as no provision had been made to adapt its program to the needs of the Jewish student in the American situation. The "Talmud Torah", in contrast, was used to supplement the public school training and offered only characteristically Jewish material. This eliminated all threat of competition. The "Talmud Torah", which is translated loosely as "scriptures and law", met for study after school hours during the week and on Saturday morning and classes were held for all age groups found in public school, all social classes and both sexes. This system was divorced from the synagogue and had its own buildings, graded courses and bureaus for co-ordination between schools.

In 1920 A.D. this system was changed by the influence of wealthy groups within the congregations who desired to place control of the schools in the hands of the synagogues. This caused disunity among the congregations and many systems were adopted. A very early device had been the Sabbath School started by the Congregation Shearith Israel in New York in 1731 A.D. which had taught all subjects to Jewish children but had

⁴³ The Jews, Their History, Culture and Religion, Vol. 3, S. Greenberg, p. 941-43.

reduced its curriculum to religious subjects as the Jewish day school had developed. This Sabbath system was closely related to the synagogue and in 1925 A.D. was adopted by several of the Reforming groups as being sufficient for religious instruction while the public school assumed responsibility for secular education. This was a new trend for it divided religious and secular subjects in a Jewish school system as it had never been done before. Several Orthodox and Conservative groups adopted this system as a supplement to the work being done in religious instruction during the week. A second system was the "Week-Day School" adopted by most Orthodox and Conservative groups which attempted to impart both secular and religious studies as the Talmud Torah had done but with a new emphasis on Jewish language, history and religious festivals. This was supported by fees whereas the Talmud Torah had been supported by taxes. A third system was the "Weekday-Afternoon School" which taught Jewish religious subjects in the afternoon while secular studies were taken during the mornings at public schools. The disadvantage in this was the dividing of instruction between several instructors, dividing the teaching situation and then great variation existed between the afternoon schools as some stressed Yiddish language and others Hebrew but most rejected religion

save as a cultural quality. To overcome the lack of time in the first system, the dissociation of secular and religious thought in the second and the divided teaching situation and lack of religion in the third, a fourth system was devised called the "Day School" which had both primary and secondary levels and attempted to relate all aspects of thought and learning to religion. This system proved popular with the people and attracted many excellent teachers. Like the others, this system was supported by fees. A modification of this last system was the "Yeshivat Ketanet" which stressed Jewish studies during the day in English followed by Hebrew instruction in the evenings. These schools often had dormitories and featured a communal life.⁴⁴

Higher education was not neglected in the United States. Though Jews were not under as great a disability in gaining entrance to advanced schools of learning as they had been in Europe they still developed their own schools in America. In 1896 A.D. the Isaac Elchanan Yeshiva or advanced school was started, in 1919 A.D. a high school was added and in 1928 A.D. it was organized as a college where the degree of Bachelor of Arts could be awarded. In 1948 A.D. the college became a

⁴⁴ The Jews, Their History, Culture and Religion, Vol. 3, S. Greenberg, pp. 929-33.

university with both secular and religious courses being offered and featured a department of modern Hebrew Studies. The Yeshivat University has proven a major source of Jewish teachers and rabbis. Since 1939 A.D. many Jewish scholars from Europe have been added to the Staff.⁴⁵

Rabbinic seminaries in the United States stem from the European tradition started in 1850 A.D. of drawing leaders from the Yeshivat but have encouraged secular education on the advanced level as well as religion as it was stressed in Germany. Thus rabbis from Western Europe and America had a more similar background than those from Western Europe and Eastern Europe where rabbinical studies dealt with religion exclusively. During the period 1850-1900 A.D. definite divisions appeared in advanced learning as seminaries were developed to educate rabbis for the congregations that were Orthodox, Conservative or Reformed. These divisions of Judaism have arisen over points of interpretation and practices. The "Orthodox" stress the uniqueness of Judaism and its personal practices and ceremony. The "Reformed" groups stress adaptation of ceremony and practice to the demands of the local situation, and stress the universality of the faith. This tends to make

⁴⁵ The Jews, Their History, Culture and Religion, Vol. 3, S. Greenberg, p. 943.

outsiders less antagonistic. The "Conservatives" groups are concerned with a return to the essential core of the faith and a reduction in ceremonialism and personal practices lacking a long history. The first rabbinical school in America was Hebrew Union College started in 1875 A.D. by Isaac M. Wise with the support of the Reform Jews. Schools for each tradition were established in the following years and while differing in theological views they all stressed high academic standards. A new approach was introduced by Dr. S. S. Wise in the Jewish Institute of Religion in New York in 1922 A.D. by having all traditions taught and then encouraging the students to choose the type of congregation that they would serve. A further advance was made in 1948 A.D. when Hebrew Union College and the Jewish Institute of Religion were united in this approach to rabbinical training.⁴⁶ Dropsie College must be mentioned also for since its formation in Philadelphia in 1907 A.D. it has become the leading school in America for Hebrew study and is highly regarded for its department of Near Eastern Studies.

Education in Palestine had made advances following the expulsion of the Jews from Spain in the sixteenth century as

⁴⁶ The Jews, Their History, Culture and Religion, Vol. 3, S. Greenberg, pp. 943-47.

many made their way back to the Holy Land but it had declined greatly during the seventeenth and eighteenth centuries A.D. Interest sparked by the tours of the Middle East by Montefiores started a recovery as Societies in Europe provided schools for the Jews in Palestine where the Arab influence had grown very great. By World War I the world-wide Zionist movement in Palestine had taken control of these schools because of a fear that the government, which was not Jewish in sympathy, might interfere to make the schools part of a national system and the fact that as world opinion could be affected by the larger organization it might prove a deterrent to this danger. To make certain that the intentions of these schools were not misunderstood, Hebrew was made the language of instruction. By 1927 A.D. a nationalistic element was introduced by the "Vaad Leumi", a Palestinian Jewish organization which had gained a voice of influence in the school system's affairs. These schools were thus divided in allegiance as both the Zionists and Nationalists were trying to introduce their pet doctrines and both had economic importance as the schools were supported by fees, taxes, government grants and Zionist gifts. During the years three systems developed as spheres of influence developed. The first was the "General Zionist" under the Vaad Leumi which was similar to the American system and included Biblical and

Rabbinic courses among a broad selection, the second was the "Orthodox" which was a branch of the World Zionist Organization and as such stressed Biblical and Rabbinic studies and the third system was the "Labour and Left Wing Zionist" which was mainly urban and stressed vocational training with a minimum of religious instruction.⁴⁷ These systems all reflect the main interest of the sponsors; the first, the education of citizens who have knowledge of their faith as a bulwark against their non-Jewish neighbour's influence; the second, more remote and not concerned with the practical situation desired a religious society to convince the world by example of the value of Zionism and the third, aware of economic needs desired a nation of artisans even if it meant a reduction of religious instruction.

The rise of Adolph Hitler to power in 1933 A.D. introduced a period of persecution that began with legal and social restrictions and ended with an attempt at genocide in the closing years of the Second World War. The results of this persecution cannot yet be fully understood though several definite trends are noted which have affected education. The Jews in Europe have been reduced in number and economic and

⁴⁷ The Jews, Their History, Culture and Religion, Vol. 3, S. Greenberg, pp. 934-35.

intellectual influence. Thus many of those institutions that were influential in the educational life of Judaism have been destroyed in physical property, leadership, student body and society seeking their guidance. Many of the individuals involved in these institutions have been driven into exile in America and the Middle East with a resulting enrichment of the communities in those places. Thus Jewish influence has declined greatly in Europe but has grown slightly in America and greatly in the Middle East, particularly since the establishment of the State of Israel in 1948 A.D. The rise of influence in Israel has given the Jews an opportunity to establish education as they desire it to be given. The first action of the government in this direction was to place all schools under the direction of a central ministry. This Ministry of Education allowed separate schools for Arabs and then made provision for three classes of schools, the "General Trend" which are state schools, the political party schools and finally the religious groups schools. In addition to this provision for technical training was made in the "Technion" or technical school in Haifa, and for University study, a university in Jerusalem which is already in a position of leadership in the Middle East. Law schools are also in operation in Tel Aviv and Jerusalem. This is most interesting for the obvious omission

is provision for religious instruction but this is provided for in each case to the degree desired by the agency directly in control and no major emphasis is placed on it for no effort is in demand in Israel to preserve the identity of the people from their neighbours as it was in the past in the ghettos.

In conclusion these main factors are to be noted. The Jewish concept of education is threefold, first one must preserve the identity and religion of the people, second and third, depending on the view of the individual, education should be sought for its value to improve man and education must be sought for its aid in competition with others in the economic struggle. As these demands are met either by circumstance or education the next one is attacked. The ability to meet such demands indicates great adaptibility in the educational agencies and so the paper will now examine the individual agencies of the home, the synagogue and school.

CHAPTER III

JEWISH EDUCATIONAL INSTITUTIONS

The survival of Judaism has been effected through the efforts of many agencies. Several of these have vanished as the result of military action or changed social customs. However their functions, if not discarded, have been assumed by other existing agencies or agencies have been developed to assume the responsibilities. This chapter will endeavour to review the history of the individual institutions that have continued their activities to the present day. These include the home, synagogue and schools of various levels.

The Home:

In earliest times (2000-1500 B.C.), the home provided both secular and religious education. The secular education consisted of knowledge concerning the flocks or the home and the religious education was concerned with the history and tradition of the group as being a record of the gods' dealings with men. Certain activities were carried on by the community but their interpretation was a concern of the family.

The "covenant" unified the people into a fellowship of allegiance to a common Deity. This had the effect of intensifying the influence of the family upon the individual

as the common belief was that the corporate group would be "judged" according to the actions of the members. During the period of the "Judges" the relationships of family groups with the Canaanite natives appears to have had a divisive effect on Yahwism. This was overcome at crucial points by the rise of charismatic leaders who must be assumed to have been orthodox as nothing in Baalism could have inspired the loyalty that they commanded. In this respect full credit must be accorded the homes whence came these men.

The "Monarchy" saw a continuing effort on behalf of education by the home but new trends also appear. Poetry and proverbs began to make a more pronounced appearance, possibly as a folkway or possibly in liturgies and teaching. The priest and prophet also gained new heights of influence. Thus the ritual aspect of religious education was assumed by the priesthood and much of the ethical education was assumed by the prophets. However the traditions and history of the nation remained to be taught by the home with the professional training of the young. This continued during the Divided Monarchy though the new literary works indicate possible concern by some over the religious condition of the community.

The period of the "Exile" was one of confusion to the home as nothing seemed to explain the downfall of God's Chosen

People. In this regard the home could only look to the past. The present was interpreted by the Prophets and their interpretation was taught in the synagogues. Thus the home was left to instruct the young in the great traditions of the nation and in secular occupations.

The "Second Commonwealth" relegated the home to an even more minor role in instructing the young for the synagogues and schools were made responsible for the religious instruction while the priesthood assumed the responsibilities for the ritual. This was to assist the program of indoctrinating the young in the religious prejudices of the Temple rulers. This program led to a reaction in the production of literature counter to the program by lay people who clung to the older religious beliefs whether they were in accord with the desires of the rulers or not. Credit for this reaction must go to the home where such ideas had survived despite the intentions of the state. Thus the central beliefs were held to in the home and were taught to the young as was professional training.

Following the destruction of the "Second Commonwealth" in 167 B.C. the population divided into two factions, the "Orthodox" and the "Hellenist". As both groups arose from a common national background it follows that the difference

must have been based in home or synagogue background and/or self interest. As the survival of Judaism lay with the Orthodox group, credit must be given to these factors which would, by holding its members to the faith, encourage their continued support of the Temple and the Faith.

The "Maccabean" period saw the people form parties that later were called "Pharisee" or "Sadducee". These parties appear to have been largely composed of family groups and the positions taken by the individual families were determined by their main interest. The Pharisees were motivated by a strong desire to live a perfect life in accordance with the "law" while the Sadducees were motivated by economic interests which, for the most part, would seem to be furthered by an independent Jewish state. Though separated by interests, these groups had common ground in opposition to outside influences.

The destruction of Jerusalem in 70 A.D. removed the Temple influence and left only the scattered schools, synagogues and homes as educative agencies. As the schools and synagogues fell increasingly under the influence of the rabbis and the homes that they served, the home developed a greater interest in education. This identification of the home with education encouraged scholarship even more than

during the "Second Commonwealth" and gave the home some control of the direction that the studies would take. The home still provided the professional training for the young and religious instruction to supplement that given by the synagogue and school which were becoming more closely related.

The tremendous growth in religious literature that occurred in the following years forced the home to concede more of the religious instruction to the school as the home could not deal adequately with such voluminous and complex material. This left the home in the position of being the teacher of religion during the pre-school years and as a supplement to the training that the school gave in subsequent years. This has been the general rule even to the present day. During these early years the home also provided the professional training for the young. All secular instruction was left more or less to the home until the eleventh century A.D., when it was recognized that secular knowledge had become so vast that the home could not adequately teach it, and so it was turned over to the school. This resulted in great developments in the teaching profession and left only religious rudiments and training for a livelihood to the home.

This arrangement lasted until the eighteenth century when the ghetto schools were unable to teach even a limited

curriculum to the young and the home was unable to provide instruction sufficient for the earning of a standard of living comparable to that enjoyed by the Gentiles. Thus a drive for better education in all areas became a factor in the work for the emancipation to allow Jewish youth to seek professional education in Gentile institutions and left the home as a teaching agency of religious rudiments to the young and as a supplement to the synagogue instruction. Most important, however, it was a safeguard to the proper instruction by the synagogues. This has been the role occupied by the home to the present day.

The Synagogue:

The synagogue developed during the "Exile" as a partial substitute for the Temple as a place of worship and, as knowledge of the Law was regarded as a religious duty, a place of instruction and study. So effective was the work of the synagogue that it was continued even after the restoration of the Temple. The "Second Commonwealth" saw the synagogue used in conjunction with the school as a means to indoctrinate the young with the "particularism" desired by the Temple rulers.

The "Maccabean" and "Hasmonean" periods saw the synagogue used as an arena for debating the issues between the orthodox and Hellenist and later between the Pharisee and

Sadducee. The individual synagogues would, of course, present the view favoured by most of their supporters both in the services and in teaching the young.

Following 70 A.D. the synagogues became the centre of religious and social activity for the Jews and was closely associated with the schools. The close association between the home, synagogue and school made integration of their respective jobs easily accomplished. The home concerned itself with religious rudiments and professional training while the synagogue performed the religious functions and the schools taught the more complicated aspects of religion. This arrangement was also followed in the non-Palestinian areas where Jews had settled in segregated quarters. This lasted until the eleventh century A.D. when the growth of secular knowledge became so great that the home could not handle it adequately and so it was introduced into the schools as a supplement to religious education. This forced much of the religious subject matter back into the synagogue though religion never lost its position as the peak of knowledge. This was largely through the influence of the synagogue.

This relationship remained fairly static until 1920 A.D. when wealthy groups in the United States attempted to place

the schools under synagogue supervision to combat a trend to secularism. This divided the Jewish population with each part adopting a different solution to the problem. The "Reform" groups, for the most part, adopted the method of using the synagogue for religious instruction on the Sabbath while the weekdays were spent in public schools. This divided secular and religious education and reduced the effectiveness of the synagogue. The "Orthodox" and "Conservative" groups adopted the "Talmud Torah" method which teaches both secular and religious subjects and relegates the synagogue to a place of worship only.

Thus the synagogue has provided the Jews with a place of worship and an educational agency easily adaptable for any purpose demanded by the congregation.

The Schools:

The synagogue developed with certain teaching aspects during the "Exile". These were assumed by the schools established during the "Second Commonwealth" when the state demanded the indoctrination of the young in Judaistic superiority to combat inroads by other types of thought. These schools, the "Bet Ha Sefer" and "Bet Midrash", were for the education of the young and advanced schools were provided for older students.

These schools continued through the "Maccabean" and "Hasmonean" periods and many continued after 70 A.D. as they were supported locally though originally part of a national system. The "Second Commonwealth" had seen the "Sanhedrin" rise to a position of religious authority and this had fallen into the hands of the school of Jamnia and later Babylon. The use of the "Kalla" and "Tarbitza" maintained the high quality of these schools.

Schools similar to those in Palestine had been established in the segregated quarters inhabited by Jews throughout the Empire. These schools were essentially religious training centres and as such provided a bulwark against non-Jewish influences and provided a link with the "homeland".

The rise of intellectualism in the Moslem areas forced great changes in the Jewish schools. This arose as the Jews accepted much of the Moslem learning into their school curriculum as support to their religious beliefs but found that the addition overcrowded the available time and resources. The solution was to replace some of the religious teaching back in the synagogue but it was never removed from its position as the centre of knowledge. A result of this educational change was an enriched curriculum and a new

professionalism among teachers in the European schools.

The higher centres of learning were affected in this period also. An exegetical examination of the Scriptures took place in the Academies of Palestine and a "Rationalist School" appeared in Babylon. A new series of commentaries also appeared during this period in Spain.

Little change occurred from 1500 to 1800 A.D. in the Ghetto schools, save for a limitation being placed on the curriculum in order to make it suitable to the facilities available and the needs of the pupils. When it became apparent that even a limited curriculum was too expensive to be offered by a fee supported school, "free schools" supported by taxation were established under the leadership of Moses Mendelssohn. This made education more equal among Jewish students but it did not make their schools equal to those available to Gentile students. Recognition that the ghetto could never support a school of such high quality made entrance to Gentile schools for Jewish students the next objective. The first step in this direction was freedom from the ghetto and this was achieved finally in the nineteenth century A.D. As freedom from the Ghetto threatened to loosen Jewish youth from the rigidly controlled background that had become a bulwark of the faith, the "Heder Metukan" was introduced

to replace the "Bet Ha Sefer" and "Bet Midrash". This was a school for the young up to ten or twelve years of age which offered courses in literature, language and religion that would give a child a definite Jewish outlook before they attended the Gentile schools. The freedom from the Ghetto did not achieve freedom from prejudice and many Jews found the doors of Gentile institutions barred so schools were established to train Jewish youth in complex professions.

In advanced education the "Yeshiva" had replaced the old "Academies" and "Bet Midrash" as a religious authority. These schools produced numerous rabbis and many continued their operations until 1939 A.D.

In the United States new adaptations appeared as the "Heder Metukan" was introduced and retained in the European manner which did not suit the American Jewish ideas of education for economic competition and did not satisfy the needs of the students. The "Heder" was replaced by the "Talmud Torah" which was used to supplement the public school education given to the young during the week with Jewish religious studies offered at times other than those demanded by the public school. In 1920 A.D. when several wealthy groups attempted to place the schools under synagogue control several new approaches were taken to the problem. Many "Reform" groups discarded the

Jewish school theory and left secular study to the Gentile public school and religious education to the synagogue. Several "Orthodox" and "Conservative" groups used this method to supplement the religious education given during the week in the Jewish Day Schools. However most "Orthodox" and "Conservative" groups were content to use only the "Week Day School" which offered secular studies as being of lesser importance and only supplementary to religion and the synagogue as a place of worship with no formal educational aspects. Several attempts at adjustment between time given to religious and secular studies appeared such as the "Weekday Afternoon" school but this was not satisfactory and the system known as the "Day School" developed. This offered grades up to the secondary level and taught all subjects in relation to religion.

The multiplicity of Jewish school systems in America is the direct result of the desires of the many sponsoring groups. The "Reformists" desire to be similar to their neighbours in all but religion so they ascribe to a system that ensures similar secular education for their children but arrange for supplementary religious education to be given to add a characteristic Jewish quality. The "Conservative" and "Orthodox" groups are more concerned with maintaining their

identity and so subscribe to a system that will teach all subjects in a Jewish context.

Higher education for Jews in America has taken the "Yeshiva" method of Europe, which stressed religious study only, and added a secular emphasis. Thus higher education in America has taken the form of university and this trend had affected the Rabbinical Colleges which were a parallel development. A similar multiplicity of school systems has developed in Palestine under state, religious and political parties, but they have been placed under a state ministry of education.

From an examination of these teaching agencies two main factors stand out. First, except during the period of the "Second Commonwealth", the home has been the main force in education. This influence has varied from being the total educative agency, as in early times, to a decreasing effect other than as supplement to other teaching agencies. This is countered, however, by the increasing influence of the home on the division of labor and spheres of activities of the other specialized teaching agencies. Second, as a note worthy characteristic is the ease with which these institutions are modified to suit the demands of the home. Thus the home, which has been the repository of the basic beliefs of the faith, has been the central guiding agency in the education program

over the more specialized agencies which have been developed to perform those tasks beyond the capabilities of the home in ages when religious beliefs have become highly elaborated and professional skills exceedingly intricate.

CHAPTER IV

JEWISH EDUCATIONAL THEORIES

Education in the religious and moral life has been a main feature of Jewish life from its earliest recorded history and has been a strong weapon in the battle for the preservation of Judaism. In Jewish literature it is regarded as being the most valued possession that one may have. This is not a repudiation of the religious life as being of value but an affirmation that all Creation is God's and therefore all knowledge is of God and varies only in degree. This attitude places the acquisition of knowledge on the level of being a religious duty. Education must be directed toward some specific goal and in the Biblical period the priests and prophets each stressed one aspect of social living as the way to the "good life". The ideas advanced in this direction formed the Scriptures which were carried into the Diaspora. Loyalty of the Jews to this record of religious experience and knowledge provided a bond of common allegiance. Thus continued allegiance and obedience to this source of instruction would provide for the continuance of the faith. This was the purpose of education, to fulfill the obligations of the people to God and provide for the continued devotion to God. What was the

educational approach to achieve this goal?

Knowledge of the objective of an educational program does not supply adequate information to determine the approach and methods to be used by the instructor. The instructor must have an opinion as to the nature of the student in order to formulate guiding principles to be used in the educational process and he must have an adequate grasp of the subject before it can be properly passed on to others. This chapter will discuss the Jewish concept of man in relation to the learning process and, in relation to this, the approach taken toward teaching methods and subject matter.

The Jewish conception of man is a being above all other creatures by reason of his creation in the image of God and by reason of the qualities he possesses which make him suitable for fellowship with God (Genesis 1:26-28, 9:1-7; Psalm 8, 103^{4?}). This fellowship does not come to pass because the freedom, which is one of God's greatest gifts to man, causes his perversion. Man in his freedom turns from the way of fellowship to the path of rebellion (Genesis 3:1-24). Reason, conscience, will and love are all affected by this disobedience to the command of God and, as it affects man in his social relations, man comes to be at war with man. The

excesses in behaviour resulting from this are shocking and their results are far reaching (11 Samuel 12: 1-14, Proverbs 7, Isaiah 1: 4-15, Amos 6: 1-11). However, God does not desert His ultimate purpose but tries ever to win men back from evil. In this work He has "chosen" Israel, and Jeremiah has outlined the future in these words (Chapter 31: 31-34).

"Behold, days are coming," is the oracle of the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers on the day that I took them by the hand to lead them out of the land of Egypt - that covenant of mine which they broke, so that I had to reject them - but this is the covenant which I will make with the house of Israel after those days, "is the oracle of the LORD: "I will put my law within them, and will write it on their hearts; and I will be their God, and they shall be my people. And they shall teach no more everyone his neighbor, and everyone his brother, saying, 'Know the LORD'; for all of them shall know me, from the least of them to the greatest of them," is the oracle of the LORD; "for I will pardon their guilt, and their sin will I remember no more."

In the interim, however, God has revealed Himself in the "Law" and the Prophets. Faith and obedience are therefore the highest forms of religious behaviour. How was this reflected in the concepts of education during the Biblical period?

The best record available for this period regarding education is, of course, the Bible. It contains scattered

through its pages indications of what was considered of importance regarding education. While question exists concerning the dates of many of the Books and whether the material contained in them was generally accepted, it must be remembered that sacred writings are usually the remaining impressions of the outstanding aspects of past times and events. Therefore it is to be assumed that the educational theories contained in the Scriptures are but the best aspects of a much larger body of educational theory.

Man must be instructed in the highest religious duties which are faith and knowledge of God as He is revealed in the Law and, to a lesser degree, in nature. As faith could not be "taught", the teachers turned to the Law and behaviour. The "Law," as it related to behaviour, was taught within the bounds of the following principles.

1. Man is a being that can be improved from his present state of being.

Proverbs 3: 13-18. "How happy is the
 man who finds wisdom,
 The man who gains understanding!
 For her income is better than income
 of silver,
 And her revenue than gold,
 She is more precious than corals,
 And none of your heart's desires can
 compare with her.
 Long life is in her right hand,
 In her left are riches and honor.

Her ways are ways of pleasantness,
 And all her paths are peace.
 She is a tree of life to those who
 grasp her,
 And happy is everyone who holds her
 fast.

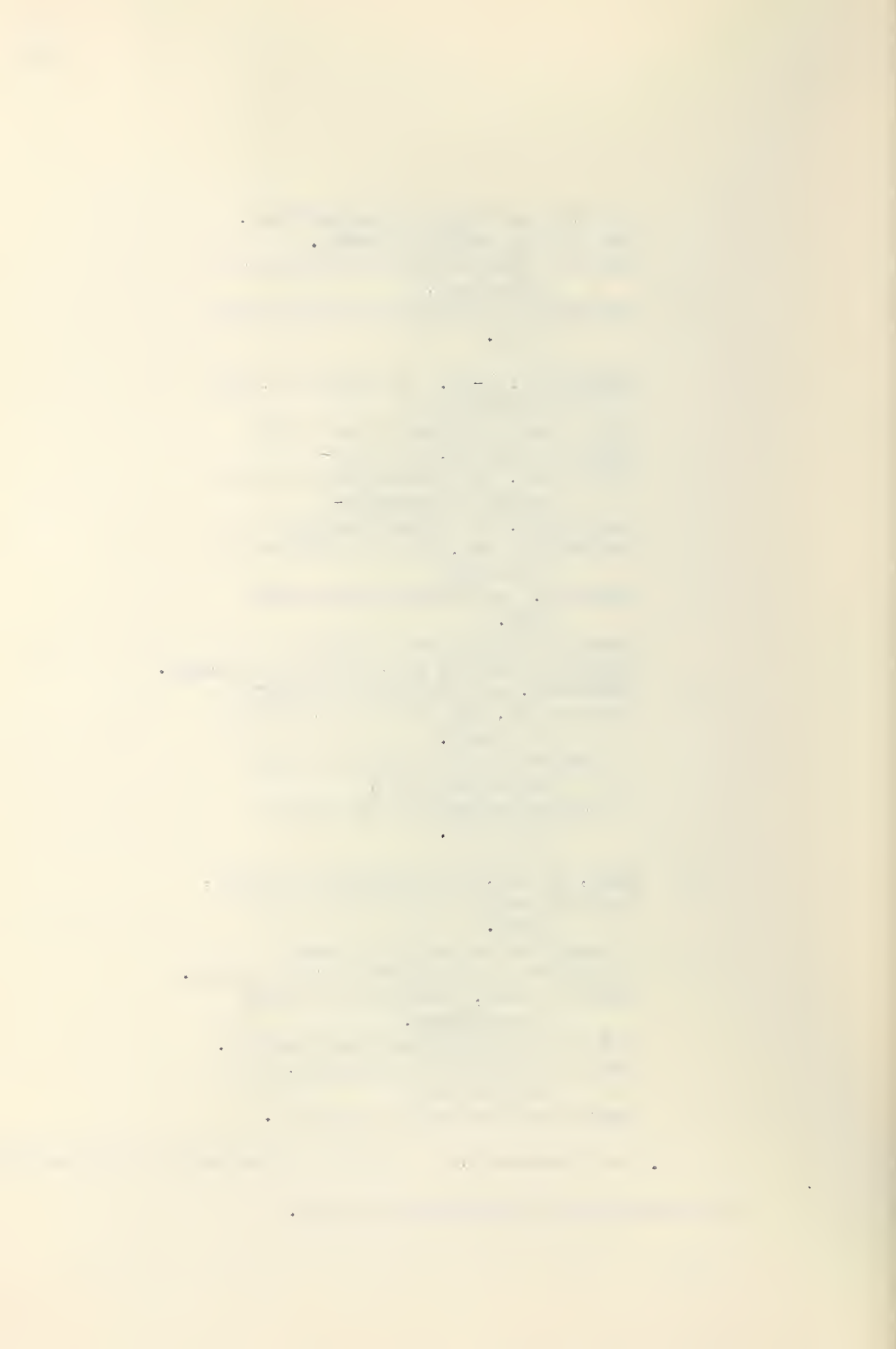
Proverbs 4: 4-13. He taught me, and
 said to me:

"Hold fast my words in your mind,
 Keep my commands, and live-
 Forget not, and swerve not from the
 words of my mouth-
 Get wisdom, get understanding;
 Forsake her not, and she will watch
 over you;
 Love her, and she will safe guard
 you.
 Above all things get wisdom;
 Whatever else you get, get understanding.
 Prize her, and she will exalt you;
 Embrace her, and she will bring you
 to honor.
 A graceful garland will she place
 upon your head;
 A glorious crown will she bestow
 upon you.

Hear, my son, and receive my sayings,
 That the years of your life may be
 many.

I teach you the way of wisdom;
 I lead you in the paths of uprightness.
 When you walk, your steps will not
 be hampered,
 And if you run you will not stumble.
 Keep fast hold of instruction, let
 her not go;
 Guard her, for she is your life.

2. An important part of this improvement is the knowledge
 and observance of religious practices.



Deuteronomy 5:1. Moses summoned
All Israel, and said to them, "Hear,
O Israel, the statutes and ordinances
which I am delivering in your hearing
today, and you must learn them and
be careful to observe them.

Exodus 18: 19-20. Now listen to me;
let me advise you, that God may be
with you: You be the people's advocate
with God, and bring the cases to God;
instruct them in the statutes and
decisions, and let them know the
procedure that they are to follow
and what they are to do.

3. This training obtains its best results when begun
at an early age.

Proverbs 22:6. Train up a child in
the way he should go;
And even when he is old, he will not
depart from it.

4. The home and companions of an individual strongly
affect his training.

Proverbs 1:8. Hear, my son, your father's
instruction,
And reject not your mother's teaching;

Proverbs 13:20. He who walks with
wise men will become wise;
But the companion of fools will
smart for it.

5. Learning occurs in all situations.

Deuteronomy 11:19. You must teach
them to your children, talking about
them when you are sitting at home
and when you go on a journey, when
you lie down and when you get up;

Joshua 1:8. This book of the law
must never be off your lips, but
you must muse over it day and night,
that you may be careful to comply
with all that is written in it;
for then you shall make your life
prosperous, and you shall succeed.

6. Learning is a gradual process.

Isaiah 28:10. For it is rule by rule,
Line by line, line by line,
A little here, a little there!

7. Individuals vary greatly in their interests
and abilities.

Proverbs 20:11. Even a child is
known by his deeds,
According as his conduct is crooked
or straight.

This last point is the mainspring of the plot in many
of the Old Testament stories. Examples of this are Cain
and Abel, Isaac and Ishmael and Jacob and Esau.

These points of method being taken into consideration,
the last area of interest is the context in which the "law"
should be taught. This is defined in the Book of Micah 6:8.

You have been told, O man, what is good,
And what the LORD requires of you:
Only to do justice, and to love kindness,
And to walk humbly with your God;

Summarized, the basic concepts of education in the Jewish
Scriptures are:

1. Man is improvable by means of education.

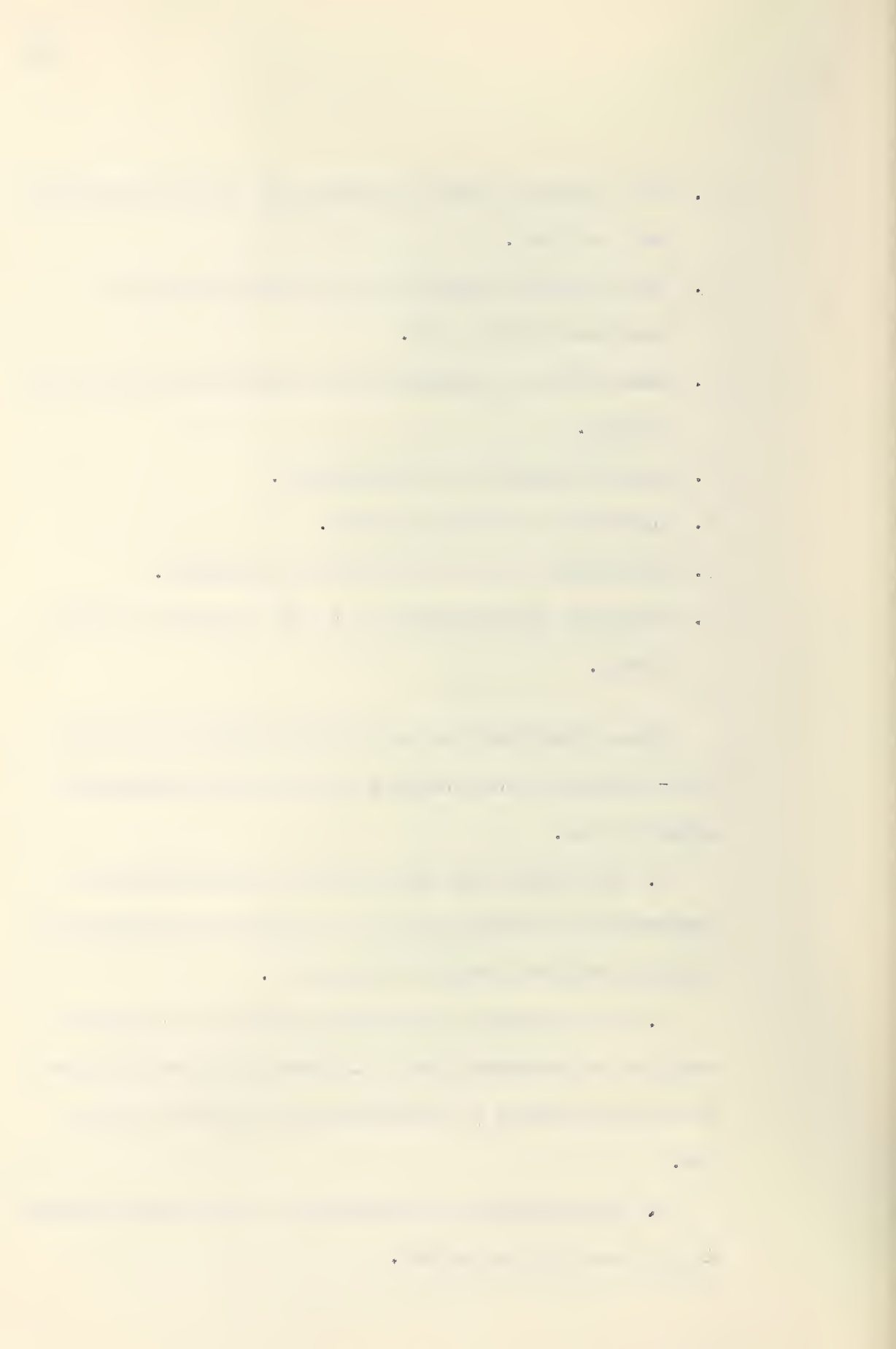
2. This education should be centred on religious knowledge and practices.
3. This training should start at an early age and be continued through life.
4. Home life and companions greatly affect the educational process.
5. Learning occurs in all situations.
6. Learning is a gradual process.
7. Individuals vary in abilities and interests.
8. Education should reflect in a high standard of social living.

These principles were not greatly changed during the post-Biblical period though they had certain refinements added to them.

1. The belief that human nature is modifiable and improvable was carried on but a new idea was introduced in that all children should be instructed.

2. The principle that education should be centred in religion was broadened until the theory was that education in all areas should be subordinated to a drive to serve God.

3. The principle of continuity in learning was retained in the same form as earlier.



4. The influence of environment on education was still recognized but a new emphasis was placed on the influence of companions. The impact of other people was believed to have more direct effect on a person than his general environment which could exert a positive, negative or neutral effect.

5. The responsibility for the provision of educational agencies was broadened until the whole community was involved and not only those families directly concerned.

6. Progress from the known to the unknown and simple to the complex was retained as a principle but the principles of "accretion", the learning of new basic concepts by instruction rather than through the experiences of daily living which in turn may be used to begin new lines of instruction, and "integration", the inter-relating of learned material into a fabric of usable knowledge rather than isolated strands of thought, were introduced.

7. Individual differences were still regarded as being of great importance but a new refinement was added in that not only differences in areas of ability were recognized, but also speed of understanding and ultimate limits of being able to understand and absorb instruction.

8. The religious aspect of practical training for work

was enlarged upon and its integration in the total educational process was replaced to almost that which it had enjoyed during the earliest times.

9. A new area in educational thought was that given to the nature and desired qualities in teachers. Teachers were measured by their ability to follow the already noted principles.¹

During the Middle Ages these principles were held to with great tenacity and the only major change was a marked advance in the role expected of, and played by the professional teacher. In very recent times J. B. Maller, the professor of psychology at Yeshiva College, has advanced the following list of principles as being considered the most important in educational theory by Jewish scholars.

1. Human nature is modifiable and improvable through education.
2. Learning and doing must be integrated. This prohibits division in matters such as conduct and ethics.
3. Learning is continual from birth to death and should start with the young.
4. Environment has a strong effect on the educational process.

¹ "The Jews, Their History, Culture and Religion", Vol. 3 Edit. L. Finkelstein, Jewish Publishing Society of America, Philadelphia, 1949. J. B. Maller, "Education in Jewish History"

5. Individuals differ and must be respected as such.
6. Education starts with the known and moves to the unknown, similarly from the simple to the complex.
7. Responsibility for education lies with both the home and the community.
8. Practical training for work is both respectable and necessary.
9. History is the main source of wisdom for it is a continuing record of God's dealings with men.
10. Practical applicability is the value measure for all knowledge.²

The application of these principles to the problem of education has resulted in a form of education that is characteristically Jewish. Their effect regarding subject content, teaching methods, teaching materials and audio-visual aids is the next area of inquiry.

Content: As man is the highest of earth's creatures and is both modifiable and improvable by education, all education is to be directed to his improvement. This discourages work in areas not related to man. In a pure Jewish

² "The Jews, Their History, Culture and Religion", Vol. 3
 Edit. L. Finkelstein, Jewish Publishing Society of America,
 Philadelphia, 1949, J.B. Maller, "Education in Jewish History"
 p. 897.

view there is no "science for science's sake" but only "science for man's sake". An illustration of this is the interest shown by Jewish scholars in the stars as being evidence of the magnitude, power and glory of God and not as mere cold scientific facts. This emphasis on man is reflected in the interest shown in the relationship between man and God and his fellow man in the Jewish religious writings. This is not considered in a theoretical manner as the Greek philosophers would have done but is constantly expressed in concrete examples. The practical application of these ideas is their mark of value. This stress on proven worth places history in the highest position of study value as it is the record of God's dealings with men. Subject content in Jewish schools can be anticipated to have the following qualities.

1. It will be centred on religious belief.
2. It will deal with man's relationship with God and man in a very "practical" manner.
3. It will have definite codes and rules of behaviour as prominent features in these relationships.
4. It will include scientific courses as well as the humanities but they will have a definite stress laid on their ability to aid man materially.

5. History will be the main course as it records the actions of God in the past and these serve as a guide to man in the present.

6. Man should not be a burden to his fellow man and therefore a training to ensure economic self-sufficiency will be made at some point in the curriculum if it is not provided for in the home.

Methods: Jewish educational theories are all based on the felt importance of man maintaining a proper relationship with God and his fellow-man. Therefore guides of practical conduct are basic. These are to be taught at all levels as learning is continuous from birth to death. Naturally the fine points of the codes cannot be taught to immature minds so the basic forms are taught first and the refinements follow. The desire to give definite guidance in all possible situations and on all issues has resulted in the growth of the rabbinical methods of deduction and argument and the voluminous literary productions that plague the Jewish church even in the present day. Environment is recognized as having a strong effect in education with the result that educational institutions are given the best physical tools and materials available. In this regard the home plays an important role for it is the situation for much of the learning process and

is financially responsible for much of the rest. The home, as well as the school and synagogue is responsible for the symbolism and ritual that is employed to ensure overlearning of the material taught in the formal classroom situation. The theory that man has turned from God in his pride and that pride can be largely overcome, and obedience taught, by education has placed a strong form of discipline into the teaching situation. Methods employed in Jewish schools can be anticipated to have the following characteristics.

1. An emphasis on man's relationships with God and other men reflected in codes and principles of behaviour which are learned in theory and stressed in practice both in and out of the classroom.

2. Methods of the derivation of these rules are stressed according to the age levels and abilities of the students.

3. The school will probably be well equipped and supplied with materials as both the home and school recognize the importance of environment in education.

4. Large amounts of symbolism and ritual will be employed in the home, school and synagogue to aid in the overlearning of the material by repeated association of ideas.

5. A strong form of discipline will be employed.

Materials: Interest in persons rather than things, which is a basic idea in Jewish religion, is sharply challenged by two other ideas that loom large in Jewish thought, the desire to be practical and self-sufficient economically. In cases where the traditional idea holds sway, the stress in the school curriculum will be on the humanities and religion. In cases where the latter is prominent, for example in the "Labor and Left Wing Zionist" schools in Palestine, the stress is on scientific and commercial studies. The materials used in Jewish schools may be anticipated according to the degree that a particular situation adheres to the traditional values.

1. Schools holding to the traditional views will be equipped with libraries, seminar rooms, lecture halls and study rooms suited to the study of religion and the humanities.

2. Schools which tend to concern themselves with economic and competitive aspects of life will be equipped to handle commercial and scientific studies and therefore laboratories equipped with scientific apparatus, libraries concerned with commerce and science and lecture rooms suited to teach these subjects will be prominent.

Audio-Visual Aids: In this case the purpose of the school will determine the presence and type of this equipment.

Audio-Visual Aids are those "tools" which are used to aid in teaching and are heard or seen rather than read. In this area are included film projectors, posters, diagrams, models, phonograph records, radios and other similar pieces of equipment. Both the "tradition" guided school and the more secularized schools employ these devices but the type is determined by the purpose of the school. The tradition guided school will use these aids to teach the facts of man in conjunction with the teaching that will arise in the everyday experience of the students. The more secular school with its interest in things rather than people will use these aids far more than the other school because this interest in things is the central area for their work. Areas of study not directly connected with daily experience will be of necessity taught by means of these methods.

Having discussed the situation as it is usually found in the Jewish school, how is the traditional Jewish school related to the theories of education in the twentieth century A.D.?

CHAPTER V

THE RELATIONSHIP OF JEWISH EDUCATION TO MODERN THEORIES OF EDUCATION

Discussions concerning educational theory at best result in constructive criticism of the theories held by the participants, at their worst they become verbal battles over the hair-splitting of definitions. This chapter will attempt to avoid this possibility by using a minimum of technical terms and by defining those used at the point of their first usage. The purpose of this chapter is to examine and list by large sections those theories which are current in educational thought and the manner in which they attempt to reach their objectives. A discussion of the position of Jewish education in the light of these theories will follow.

The general approach to education varies from one extreme, which will be called "Traditionalism", to another which will be called "Progressivism". "Traditionalism", in its most extreme form, is related to the "Realist" philosophy which was a mediaeval derivation of Platonism. This group believed that "form" or "ideals" exist apart from individual objects and that knowledge at its highest forms is concerned with these pure, unchanging "forms". In considering the field of education, it believes that a body of pure knowledge exists that is supremely important and should be taught. This

body of knowledge exists in isolation from concrete objects. The result is that the student is taught this body of material and is then expected, by some internal adjustment, to apply it to the everyday problems that he meets. An example of this is the teaching of mathematical theory to a student and then expecting him to apply it to concrete problems in engineering or commerce. The teaching situation in this type of school is one of lecture halls, libraries and study halls with little other than blackboards for equipment. The obvious weakness in this educational approach is, of course, the fact that material is difficult to teach in abstract form and difficulties arise when students are unable to make the application of the theory to concrete situations.

"Progressivism", in its most virulent form, is related to the "Nominalist" school of the Middle Ages which taught that the "Realist" forms were only figures of speech and that nothing exists other than the concrete examples experienced by man. Considered in relation to education, this approach denies that any ultimate knowledge exists other than in the individual examples studied by the student. Thus education consists of the examination of as many objects or situations as possible in order to discover elements or facts that may relate to other similar situations. An example of

this approach is to give a student several rectangular pieces of paper and have him rule them into one inch squares with the hope that he will discover that area is usually computed by multiplying an area's length by its width. This guided exploration is contrasted with the Traditional method of teaching the principle with the hope that the student will make the application. While this method encourages self-reliance and initiative in the student it wastes much time by ignoring much of the long proven accumulated experience of the past that might be given directly to the student. Most schools, however, are neither one type or the other completely but adopt a method somewhere between the extremes.

If the general approach is decided upon, the imparting of knowledge by relying completely on the past or the development of the student's knowledge in the present, what are the methods by which the material is to be learned? In the past century three theories of learning have been advanced which, though their names may have been altered, are still used in the present. These methods are known as "Behaviourist", "Connectionist" and "Gestalt". Each system attempts to explain how knowledge, whatever its nature, becomes known by the learner.

The "Connectionist" theory was developed by E. L.

Thorndike and is based on the relationship between an individual and the situation that he is in. This S-R relationship (stimulus followed by response) can be considered either as the physical conditions or the relationships that exist between a given situation and the individual's ability to respond to it. Thorndike's laws of learning are expressed in terms of the modifiability of the connections that can be made between these factors and the responses of the individual. The factors of importance in this process of adjustment are the "readiness" with which the connection can be made, the "sequence" of the stimulus of the situation and the response of the individual, the "suitability" of the response to the stimulus and the satisfactoriness or extreme lack of satisfactoriness of the effect. The "exercise" of the response determines the lasting quality of the connection. While this theory has not been held in too high regard by educationists in recent years because of its inability to adequately explain all the variations in the learning processes, it must be recognized that certain aspects of the public school system curriculum lend themselves to this process of education and that many religious groups employ methods of instruction that result in this type of learning. The employment of special structures for religious services and

special implements, objects and garments in rituals are all designed to arouse definite responses in the minds of the observers which are suitable to the spirit of worship.

The "Behaviourist" theory was developed by I. P. Pavlov and is based on the theory that learning is habit formation. This habit formation may be accomplished by associating the strong reaction from a strong stimulus to a weaker stimulus so that the strong reaction occurs in the presence of the weaker stimulus even if the stronger stimulus is absent. This, in effect is the establishment of inner adjustments to guide overt behaviour. The factors important in this process are "timing", the two stimuli must occur so that the stronger one is last and yet occurs soon enough to have effect before the first is forgotten; "intensity", the second response must be stronger and more satisfying than the first and "consistency", the second response must follow the first with regularity until the conditioning has been completed. While this theory has also been largely discarded by educationists except for situations requiring accurate and consistent reactions such as penmanship or spelling, religious educationists still employ it in much of their work. Regularity in orders of service on successive

Sundays develops certain attitudes and responses in the minds of the congregation much in the same way that certain phrases, actions, and objects do in various parts of the service.

The "Gestalt" theory is concerned with the individual as a whole and his interaction with his environment. This interaction creates new form of perception, imagination and ideas which together form insight. This insight directs the search for the solution to a given problem. A gestalt is the pattern or form of apprehending (perceiving and understanding) a situation. Stimuli and responses are combined in an organized, unified pattern which cannot be broken into several component parts because the relationship of the several parts is a major quality of the total object. The problem in this theory is how to limit the situation without losing too much of its content in the teaching situation. This approach is most effective in areas of music, art and literature. In religious education the problem of the size of the situation is an important factor but most important is the problem of using "authoritative" scriptures to solve a problem in actual life when the students are unfamiliar with the scriptures.

While these systems are never found in isolation from each other but in various combinations, every educational

system has a tendency to emphasize one of the types over the other. The next area of inquiry is to find where Jewish education places its emphasis. In this regard Jewish education must be taken in those contexts where it contains qualities which are characteristically Jewish and not direct borrowings from Gentile systems.

In the matter of general approach Jewish education is basically traditional for it recognizes a body of true and unvarying statements in the Old Testament Scriptures which are the sum and total of all knowledge. However, while this body of truth is accepted as basic, it is also recognized that it does not adequately answer directly all the questions that may arise so provision is made for the adaptation of these basic truths to new problems by means of the "midrash" method. This mental exercise is not practical for all people, so gifted and trained scholars have investigated to find answers to most of the problems which arise. These answers have formed the Midrash and Mishnah which, by means of their inclusion of the "law", are regarded as being authoritative. To the average person these answers were adequate for problems of behaviour but the completeness of the work of the scholars developed a new problem in the complexity and vastness of the writings. In general approach

Jewish education has taken the traditional view in believing that certain facts exist which are unchanging and that knowledge of them is the highest good for man. However a difference exists between the Jewish and the Gentile attitude regarding this body of knowledge, where the Gentiles concern themselves with proven, unchanging scientific laws, the Jews have found laws that are unchanging regarding man. Thus the problem of application so prominent in Gentile traditional education is removed to a large extent in Jewish education as the material that it contains is, to a large degree, a practical guide to behaviour. The great difficulty arises when problems are found for which there is no prescribed solution. Jesus of Nazareth, while He applauded the law for He said that He came to "fulfill the law, not to destroy it", saw this weakness for He illustrated in the parable of the Good Samaritan that a positive law prohibiting murder had to be interpreted to mean "preserving life" in the case of individuals who are injured.

How did the Jews believe their teaching to be absorbed by their students? In this regard the great insight of the Jews regarding the nature of man's learning powers comes to light. They recognized that man is a complex being who learns in many ways. Methods implying "connectionism" were

used to instill attitudes of reverence in the situation of the Temple, by the Scriptures, religious implements and religious symbols employed in the synagogue, home and school. "Behaviourism" has been the method of learning resulting from the regularity of religious services, ordered events in the services and rituals. The gestalt method is the means by which all aspects of life and learning aid faith, for new forms of understanding and experience are to be accepted as new revelation of God. The variations in Jewish educational systems do not negate any of these aspects but rather affect their degree of effectiveness. For example the Yeshiva of Eastern Europe with its lack of secular studies did not negate gestaltism and support only connectionism and behaviourism but it did relegate it to a more minor role. In summary, Jewish education has a traditional approach to a body of material that is progressive in that it attempts to answer the problems that arise in the present situation. This information is instilled in its people by all available means.

The strengths and weaknesses of Jewish education, as seen in this study, are as follows. The strength of Jewish education lies in its adoption of time-proven statements in the Bible to give a base to all other knowledge and then

using all other knowledge and experience to support these basic statements. This use of all aspects of life in the educational process is also a strengthening factor for it includes all members of society in the process and this arouses their interest and concern for education. The recognition of the necessity of providing guidance in behaviour was an aid also, for by providing practical codes of behaviour, the Jews put their highest form of education into the situation of being exercised daily and this had the effect of ensuring its retention.

Despite these strengths Jewish education is far from perfect either in its form or its products. This is the result of several weaknesses. The first is that by trying to teach its students the solutions to all problems, it has produced a body of instruction so large that it can never be totally understood and, that by attempting to follow it to the letter, the individual usually loses sight of its purpose and becomes insensitive to the human problem. Second, the adoption of a basic code that is never to be broken either in its first form or any of its derived forms disallows for adjustment due to changed circumstances or new alternatives. This is not only a vertical problem occurring to the individual

over a period of time but it has a horizontal effect in that it disallows for adjustments to be made to adapt the knowledge to new surroundings in different circumstances at any time. It is a system that, by its selection of basic materials, was designed to produce good Jews but it has failed to do even that for it has tended to decrease the emphasis on faith that it originally had and has stressed behaviour and materialism which are more easily taught.

The purpose of this study is to investigate Jewish education to discover the extent that Christian Education has adopted its methods and means and what aspects could also be adopted to the enrichment of Christian Education. Negatively, the study will note the pitfalls in Jewish Education that Christian Education would do well to avoid. To this end an examination of the history of Christian Education will follow.

CHAPTER VI

A BRIEF HISTORY OF CHRISTIAN EDUCATION

A vague line is all that often divides the functions of preaching and teaching as they are carried on in the Christian church. Wherever possible this paper will endeavour to separate them in the manner suggested by James Smart in his book, "The Teaching Ministry of the Church", as being supplementary in that preaching is the presentation of the Christian message in such a manner that a hearer is inspired to accept the "message" and follow his Master, the teaching function is the intellectual training that follows which will enable the follower to live the life intended by the Master. This chapter will attempt to trace the development of the teaching aspect of Christianity from its beginning in Jerusalem to the present day.

The basis for Christian Education was laid in the example given by Jesus who often used teaching as a method of preparing others for the Christian Life and also in His Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" found in the Gospel of St. Matthew 28:19.

The disciples followed this instruction and started a tradition that has been continued to the present day. The Book of Acts relates in the third chapter how Peter and John

used both healing and preaching to instruct and convert others in the Faith; later chapters relate how Paul, the great missionary, used the art of preaching to spread the Gospel in Asia Minor and to Greece. The Bible indicates that in the early days of the new church, the synagogues were used for the spreading the Gospel but when their use was forbidden to the Christians, the Word was preached wherever a hearing would be had. Paul even used the refined method of disputation when in Athens but with little success. The sermons preached in this period consisted of three parts. The first was the "Gospel" which concerned itself with the facts concerning Jesus Christ with a main emphasis placed on His acts for the redemption of man. This may be the source of the later creeds.¹ The second part of the sermon was composed of proofs for the statements of the first. One of the sources of these proofs was the Hebrew Scriptures which were viewed as predicting a Saviour as found in Jesus Christ. This approach had the effect of placing the Jews in a position which had two alternatives, of accepting Jesus as Lord as predicted in their Scriptures or repudiating Him as an imposter. This separated the Jewish element in the Church very definitely from that

¹ A.C. McGiffert, History of Christianity in the Apostolic Age, C. Scribner's Sons, New York, 1910, p. 527.

without. The second source of proof was personal witness. There is some indication that the deaths of witnesses to the works of Jesus with the passage of time inspired written accounts to be made. Illustrations of these are found in the Synoptic Gospels. The third section of the sermon was the exhortation. The exhortation was to "repentance," the changing of one's life from sin to service for God, and "belief", the entrusting of one's life to Jesus the Messiah both now and forever.² Informal and unsystematic as this approach was, it served to convert and instruct the people until other provision was made. In the twelfth chapter of First Corinthians the offices of the functionaries of a congregation are listed and "teaching" follows "apostleship and prophecy" in that order. This would indicate that a demand had been given by certain aspects of the situation of the church to provide a more systematic expression of belief and to instruct the members in that belief. Though preaching seems to have remained the principle interest of the church, a program of education and training was started for those about to join the fellowship, a group referred to as "catechumens".³

² L.J. Sherrill, Rise of Christian Education, MacMillan, New York, 1950, p. 140-42.

³ H. Lietzman, Founding the Church Universal, Beginnings of the Christian Church, Vol.2, Trans. B.L. Woolf, Nicholson and Watson, London, 1938, p. 197.

The catechumen training periods were at times as short as a few hours or as long as three years depending on the views of the local clergy. The catechumens were allowed attendance at worship services up to the point of dismissal before the celebration of the Eucharist. The program of instruction for a catechumen followed two patterns. If a catechumen had been Jewish, the emphasis was on relating his old beliefs to the teachings of Jesus. Therefore he studied the Old Testament with a view to finding the predictions of a Messiah fulfilled in Jesus. He also studied the Gospel and sayings of Jesus. Those who did not have a Jewish background were taught Christian morals, the life and sayings of Jesus and the Old Testament in Greek. The training ended with the catechumen being accepted into full membership of the church by baptism. The value of such broad and long training was to show in many ways.⁴ The need for instruction had arisen out of competition by other faiths and the heretical groups that multiplied rapidly as the faith became more defined and various interpretations could not be reconciled. The activities of scholars resulted in the closing of the Canon and later developed

⁴ L. J. Sherrill, p. 153-53.

the creeds. The creeds were definite statements of belief which, by their content, would make their acceptance by non-believers impossible.⁵ The teaching aspect of the church had, from the beginning, been regarded as less than the prophetic⁶ in importance but the work of the scholars and teachers soon became recognized as essential as a stabilizing influence and it became a prerequisite quality for leaders in the church.⁷ The church had been challenged by ignorance, other faiths and heresy and she had replied with definitions of faith and creeds which, when taught to her members, gave her a more unified faith and solid shield with which to repel attack.

It was but a short step to see that indoctrination of the young would ensure the future of the church. A remarkable example of this was the work of Gregory the Illuminator. Mystery and legend obscures much of the detail of his work but of this much there is strong evidence. Gregory, in the course of his work as a missionary in Armenia, converted the king to Christianity. With royal support he then proceeded

⁵ K. Latourette, History of Christianity, Harper, New York, 1953, p. 135.

⁶ McGiffert, p. 530.

⁷ Ibid, p. 662.

to evangelize the rest of the population. As a step in this direction he organized parish schools to teach reading, for he had reduced the language to writing and then had translated the Scriptures into Armenian. The success of his work is indicated by the record of the Sixth Armenian Council in 680 A.D. which required by law that a free parish school be set up in each village by the local presbyters.⁸ The church challenged in a new land by ignorance, paganism and language problems had replied with a missionary, the parish school, and Scriptures in the vernacular. The passage of time would see, however, the loss to the laity of the Scriptures as the church became uneasy about error and heresy.

A more usual answer to the same problem is exemplified by the work of Columba. Columba was born probably in 521 in Ireland, and at an early age he turned to the monastic life and later became a priest and deacon. In 562 or 563 A.D. he moved with a small group of followers to Iona, a small island off the west coast of Scotland. His preaching and teaching had a great effect upon the inhabitants but his success in his

⁸ Schaff-Herzog Encyclopedia, Ed. S.M. Jackson, Funk and Wagnalls, New York, 1911, Vol. 2, p. 152.

lifetime was due largely to his own personal appeal.⁹ The church had added a new weapon to her armor against paganism, the establishment of permanent mission posts in strategic points in the areas to be converted. The work of Columba was to have its effects felt for years in that it was the root from which the tree of Christianity in Britain would grow.

The next step in this process was taken when Oswald of Northumbria, a former refugee to Iona, requested a missionary for his people. The community sent Aidan who was a local man trained in Iona. Established on the Isle of Lindisfarne, Aidan worked in the country nearby on the mainland. His success was largely the result of his educating and ordaining local men as clergy. The proof of this is reflected in the continuing of the practice and the conversion of much of Britain.¹⁰ The church had found a solution to the leadership problem in foreign areas.

The Irish influence in the conversion of Britain as reflected in Columba was paralleled by a Roman influence in the person of Augustine. Augustine left Rome in 596 A.D. with

⁹ R. Collins, History of Medieval Civilization in Europe, Ginn and Co., New York, 1936, p. 133.

¹⁰ K. Latourette, p. 345.

a band of followers for the purpose of converting Britain. The plan they followed was to establish Benedictine monasteries as centres of religious training and to organize the country into a diocesan system of parishes.¹¹ While Augustine made many conversions in the course of his work, his main contribution to education was his organization of the church in Britain which was used to great advantage by Theodore of Tarsus, who became the Archbishop of Canterbury in 688 A.D., to start a revival in clerical education. Clerical education had declined greatly in Britain during the early years of organization as new men were not of the calibre of those from Rome who were dying off. To the established organization Theodore added an emphasis on more detailed Bible study, new study in Greek and Latin religious and secular literature, church music, astronomy and mathematics, as being essential in clerical training.¹² This education would only partially permeate through to the people but it would provide a source of light to Europe in the dark years to follow.

Perhaps the brightest light to show in the darkness was Boniface who travelled to the continent and was commissioned

¹¹ Collins, R., p. 132.

¹² K. Latourette, p. 347.

by the Carolingian king to organize the church in Germany and give it a sound intellectual base. He organized the church on the diocesan system and established numerous Benedictine monasteries. The main monastery was placed under Stur姆 and became the centre of learning for Germany.

Not all the darkness was to be found in the pagan sections of Europe. The quality of life had been declining for years in the Frankish kingdom largely through the increasing debility of the Merovingian royal line. This had been stopped by the accession of the Carolingian line which had repulsed the Moors and strengthened the kingdom both militarily and administratively. Charlemagne (768-814) interested himself in the education of his people. He developed a plan for free parish schools but was not able to put it into effect. His monastic and cathedral schools, however, were a success and offered courses in religion, music, mathematics and grammar. The effect on literature was startling as the efforts of these schools saw a revival in Latin as a literary language and libraries were built up which included many works that were copied in the schools. The School of the Palace was also an interest of Charlemagne. This institution had a long history and was the training place of the royal children. Charlemagne staffed it with scholars

from many parts of Europe and placed Alcuin of York in the post of leader. The school stressed, besides religion, the writings of the Fathers, Aristotle, Boethius, Cassiodorus, Bede and the literature of Cicero, Vergil and Ovid.¹³ Yet this small gleam was not sufficient to overcome the darkness that seemed to spread without hope of being stopped in the fact of the attacks by the Northmen, Moslems, Magyars and secular leaders bent on despoiling the church for personal gain and the internal parasites of disinterest, self-interest, pride and lack of discipline among the clergy. Although a genuine interest in Christian education was characteristic of the early years of the organized church it must be recognized that the church had largely tended to move away from this. In the early years education in the Christian Life had been a major emphasis to ensure the inclusion of only the fit for the fellowship. The adoption of Christianity by Rome as the State religion caused a trend toward inclusion of all as members and uniformity in doctrine and practice. Thus in the fourth to twelfth centuries an undercurrent of conformity had the effect of dampening efforts to advance the education of church members in any but orthodox ways. The clergy,

¹³ C.W. Previte-Orton, The Shorter Cambridge Medieval History, Cambridge University Press, 1952, 2 Vol., Vol. 1, p. 303-34.

however, were usually content to offer only minimal training the virtues and vices, the miracle tales, the Ten Commandments, the Lord's Prayer, Sacraments, and the Ave Maria as their interest was taken up by the Sacraments which had become the centre of the church life. This had led to a decline in the church life both in the older established areas as well as in the areas of mission work. Evidence exists which indicates that many of the reported conversions in new areas were based on an individual's submitting to a sacrament with no knowledge at all of its significance.

The revival of interest in church discipline which started about 900 A.D. was a movement from within the church. The prototype in this movement was the monastery of Cluny. Cluny had been started in 910 A.D. by Berno under the sponsorship of the Duke of Aquitaine. Their interest and zeal were to stand as an example for other religious communities to follow for over two and a half centuries and, although they opposed any study but that of the Bible, they started a tradition that would provide a healthy atmosphere for an intellectual revival in later years. Included in the train of vigorous religious communities that followed the establishment of Cluny were the Cistercians, the Carthusians who produced many copies of the Scriptures, the Grandmontines

and the Fontevraults. Secondary groups often appeared in conjunction with these but the secondary groups appeared in their highest forms later during the Crusades with the development of the Templars, Hospitallers and Teutonic Knights. These groups keep alive the monastic ideals of devotion and service and introduced an element of specialization in their work and contact with the community.¹¹

Great changes in the social structure occurred during the centuries between 950 and 1200 A.D. One of the new institutions to arise during this period was the university. The universities were groups of scholars who banded together for mutual assistance and protection. Usually a famous intellect was at the centre and the other members gathered about him. The motive for organizing varied with the location of the institution. Paris was organized by the teachers as protection against unlicensed teachers who might destroy their monopoly on instruction. Theology was the centre of instruction in Paris and all other studies were subordinated to it. Bologna, in contrast, was a centre of legal instruction and was organized by the students to gain concessions from the city rulers. It was composed of more mature students who

¹¹ K. Latourette, p. 408-27.

made the regulations regarding the instruction and instructors. Oxford appears to have been composed of students driven out of Paris in 1167 A.D. and scholars who were recalled from France a few years later by Henry II. By 1185 A.D. the university was organized on the Paris system. Cambridge grew out of a migration of students from Oxford escaping persecution by King John in 1209 A.D. The universities became very numerous during the following centuries but many have since disappeared or have been combined into larger units. Many of the greatest are still in operation. The social change also forced a change in the patterns of monastic life which evidenced itself in new groups which formed following 1200 A.D. more than in the older groups which continued to exist though with far less vitality. The first group in this new tradition were the Franciscans. Formed in 1210 A.D. they concerned themselves with living the religious life and spreading the Gospel by preaching and teaching and living the simple life as an example to the world. However, following the death of Francis in 1226 A.D. branches of the order became worldly, accumulated wealth and gravitated to the universities that were in the process of being formed. Their most lasting contribution has been a tradition of missionaries that has been excelled only

by that of the Jesuits.¹⁵

The Dominicans were a younger though contemporary movement. Their development was less startling than that of the Franciscans. The founder, Dominic, had been an Augustinian canon and the movement developed within the church and in that tradition. The purpose of the movement was specifically to combat heresy in southern France and generally to spread the Gospel. In contrast to the Franciscan stress on the simple religious life as a background to preaching and teaching, the Dominicans stressed the religious life in conjunction with education. The theory was that highly trained minds could more successfully combat heresy and error. This attitude was reflected in their work with people which was mainly teaching. They, even more than the Franciscans, gravitated to the universities. The effectiveness of their work is reflected in the fact that the orders of the Carmelites and Augustinian friars patterned their activities in imitation of them.¹⁶

The fact that many of the friars had the powers usually vested in priests caused much discord between the two groups but their value forbade their disbanding and the church continued

¹⁵ W. R. Bowie, The Story of the Church, Abingdon Press, New York, 1955, p. 102-108.

¹⁶ R. Collins, p. 510-13.

to support them although attempts were made to restrict their activities. While they did not replace the older orders they supplemented their work with a new emphasis of taking the religious life to the people by preaching, teaching and example.

This was not the only indication of new vigor in the church in that age for lay organizations of people living a religiously ordered life also appeared. Some of these were within the church by belief and had the sanction of the local bishop, others, because of their beliefs were rejected by the church. Examples of the latter are the Waldensians and Cathari. Two major characteristics of these groups were, first, a rejection of all aspects of church practices not in accord with New Testament teaching, and second, a stress on the personal Christian life as exemplified in Jesus Christ. Such demands indicate a familiarity with Scriptures that was rare in an age when education was not common. While the aims of these groups were with merit, the church fought them vigorously and eventually destroyed their formal organization.¹⁷

The activity of this period went beyond the establishment of orders and a partial cleansing of the church to a ferment of religious and theological thought that would culminate in a

¹⁷ C. W. Previte-Orton, p. 660-65.

systematic statement of belief which would be accepted in the centuries to come as the official Roman Catholic philosophy. The earlier theology had been largely Augustinian in nature with his stress on predestination but despite this the church had spent much effort in missions and preaching as if such efforts would make the difference of life or death to the hearers. The new thought would, to some degree, reconcile these differences. The main feature of this period was the reliance that man placed in his ability to think and reason. This arose in the universities which were growing rapidly and, while it gave great impetus to the studies of science, it found a limit placed on its value in theology which could not dispense with faith. The knowledge of pre-Christian Greek and Roman thinkers and their methods had become available to the Christians through the contacts with scholars in Moslem Spain, the approach to a given problem therefore often resembled an ancient philosophical argument. The main problem which was attacked that is of interest to this paper is that of the relation of faith and reason, the conclusion was to affect the approach to education that would be used for centuries to come.¹⁸

¹⁸ G. P. Fisher, History of Christian Doctrine, T. & T. Clark, Edinburgh, 1902, p. 212-15.

The scholastic theological school reached its peak in the person of Thomas Aquinas, a Dominican scholar who lived from 1224-1275. His treatment of the relation of reason and faith was as being supplementary rather than opposed. Thus the field of human knowledge is covered in this manner; the four virtues known by the Greeks, justice, temperance, courage and wisdom could be discovered and explored by man with his mind through his own efforts, the Divine virtues of faith, hope and love as listed in the Bible could only become known through revelation. Thus education is very important as a means of developing the personality but it cannot be expected to give the stamp of Christ to a personality, that can be accomplished only by Divine action in return for faith.¹⁹ This idea was not new in Aquinas but it had not been systematized by earlier writers and therefore had not received the acclaim that it did at this time. The effect was to reduce the division that had grown between secular and religious activities and all things became merely degrees in their nearness to divinity. However the spirit of Christianity that seemed to permeate society was to have a short future.

The beginning of the divorce of faith and reason that has

¹⁹ R. W. Collins, p. 536-40.

remained a problem in many quarters even to the present day began even before the death of Aquinas. The name associated with this phenomena is Duns Scotus, a Franciscan who lived 1265-1308 A.D. His objection to Aquinas' system was the limitation of God by reasonableness. Faith in God and the church were main in his theology. This theme was carried further by William of Occam (1300-1340) who declared all knowledge to be a matter of faith.²⁰ The popularity given this doctrine had a divisive effect not only in the relation of faith and reason but also in the church. If reason was useless how was education to be carried on? If faith is valid to a point, who or what can truly decide where that point is? While the scholars battled it out in debate the church still had its work to perform and quietly proceeded as well as it could.

The period saw clergy who were totally unsuited for their offices but many were truly concerned. Instruction in the creeds, Ten Commandments, Seven Virtues and Seven Sins and the Seven Sacraments was often regarded by interested priests as being sufficient for their flock. Although to a modern mind this may seem inadequate for one's religious training, in many ways it was very practical for it covered the substance of

²⁰ K. S. Latourette, p. 515-18.

faith, relationships with others and with God, and the offices of the church.

The threat of Humanism rose in the later years of this period and in the Renaissance that was to follow. This arose out of a new interest in man that was sparked by exploration into the beliefs of the ancients regarding man's abilities and possibilities. The placing of man as the focal point of interest and as the measure of virtue was a long step backward. The church, which would be the logical break to this movement, was helpless to a large degree for she was infected with the same disease, her papal leaders had declined in quality as had the orders and lesser clergy. The solution came from the northern part of Europe where the interest in man did not look inward to see what man could draw out of life, but upward to God to see what man, by participating in fellowship with God through devotion and service, could raise himself to. Parallel with this movement was a "mystic" movement. In its early forms this was an anti-intellectual growth but later as the movement spread among lay people it found expression as a movement to educate youth, this was particularly true of the work in Holland. An effect of revitalizing the monastic orders also came from this movement. As an aid to worship they developed a prayer and meditation book but this, as have so

many other aids to worship, became a formal and ritualized pattern and the movement declined. Mystics were also found in England and Germany but they never became as organized or as common as in Holland.²¹

The fourteenth and fifteenth centuries saw the climax of a long development in aids to worship, both in the physical assistance they offered as well as the intellectual. The church had been housed in its early years in any available structure. During the period 500-1150 A.D. it had borrowed from the old Roman styles of architecture and with its own contribution formulated the style that is now referred to as the "Romanesque". From Rome it borrowed the basilica, nave, aisles, dome, vaulted ceiling, round arch and the supporting column. The medievals added the subordination of orders in the arches, which gave a more aesthetic appearance and allowed for the use of smaller stones in construction; the division of the nave into smaller sections which became characteristic of all later church construction and finally the use of the ribbed arch which concentrated the weight of the roof on clusters of piers rather than the wall and added to the aesthetic quality of the building. The result of such construction was a massive, heavy looking building with small

²¹ P. Smith, Age of the Reformation, H. Holt & Co., New York, 1950, p. 29-34.

windows, round arches, heavy piers and large towers.

The Gothic style which followed was based on the solution of two problems in the Romanesque. By substituting a pointed arch, the outward thrust of the Romanesque arch on the walls was avoided and therefore wider spaces could be roofed. The outward thrust which did result farther up the arch was overcome by the use of the "flying buttress". The wall spaces resulting were often adorned with stained glass windows. The Gothic style was light and reached upward in appearance in marked contrast to the gloom of the Romanesque. The Gothic style remained in the ascendancy until the Renaissance in the middle of the sixteenth century, although in its later development it tended to be "overdone".

Sculpture followed a similar development. In the Romanesque period sculpture was subordinated to the architecture of which it was a part and little interest was placed in detail as being lifelike. All aspects of sculpturing were conventionalized. During the Gothic period the artists became very familiar with their materials and subjects and the work was done in religious themes, in Germany secular subjects were most popular and in Italy interest in the present skills with the classical topics became central.

Stained glass was also a feature of the church. Its history was divided into three parts. The first, from the

early times to the close of the thirteenth century, was one of brilliant colors stained into the glass at the "pot" and made into mosaic-like windows. The second period, the fourteenth century, saw a decline in religious zeal and therefore in the spirit with which the work was done but an improvement in techniques of color and composition. The third period, the fifteenth century, saw a use of more painting and less lead which resulted in a loss of the jewelled effect and a gain in the pictorial value. Presentation of the teachings of the church was a powerful influence in the glasswork.

Painting, long denounced by the church as pagan, had survived in the mosaics of the Eastern churches. During the twelfth century a revival started and painting became a main method of expressing religious beliefs. The later Renaissance saw a trend to secular work but the basis had been religious.

Music had long played a part in the life of the church but its development had been restricted by the lack of a system to record it. This limit of singing by ear was overcome in the eleventh century by the development of a system of notation. This allowed for the development of counterpoint and other musical devices. Excess led to the exclusion of music for a time but its value soon restored it to the services.

Instruments also gained a place. Organs were used in the ninth century in the church of Charlemagne. Wind and stringed instruments also found a place in the church by the tenth century.²²

Drama had also played a part in the educating of the people. Religious drama had developed from rituals performed at Christmas and Easter and, to a lesser degree, other celebrations. These plays were first produced under the auspices of the church and included the use of symbols, dialogue, music and elaborate costumes. By the thirteenth century these plays were forbidden in the churches so they became a lay enterprise and were staged in public places on movable stages or platforms. In England the "trade guilds" assumed control of the productions which made them far more secular than in France where local societies of people interested in drama called "Confreres de la Passion" assumed control. The trend toward inclusion of comedy and farcical elements which had taken the plays out of the church became excessive and much of their value was lost. The plays developed into cycles to cover the period from Creation to the Passion but the emphasis was more on entertainment than religion. The plays

²² R. W. Collins, p. 555-78.

continued until the sixteenth century in England and somewhat longer on the continent.

Despite the blow it had given Christianity, Humanism now became a force for Christ in that its better aspects were adopted by several Christian intellectuals. The greatest of these was Desiderius Erasmus (1466-1536) who was in the North European tradition. He saw with the clear eyes of a scholar and man in the service of Christ many of the weaknesses of the church. As a result he cried out against monks and monasteries, scholasticism, immorality and ceremonialism and called for church reform and a return to the ethics of Jesus. As a contribution to learning he prepared a Greek New Testament and new Latin translation. Perhaps an even greater contribution was his pointing out that in all the arguments, theories and doctrines that the church might form it still had to recognize that the human aspect of man must be regarded.

Though largely past as a strong influence in the church except as found in writings, the Scholastics had one more great figure to move across the stage of history, John Wycliffe. Wycliffe lived in England from 1322-1384 and occupied several clerical offices. His belief in the power of the mind to be an effective tool of understanding influenced many of his works. He translated the Bible into English and placed it in the hands

of both layfolk and clergy to be a guide and authority for them. He organized a group of preachers to go about preaching in places where the Gospel might otherwise not be heard and he stressed a high level of life for them that they might be examples for others. He stressed Christian teaching starting with the elementary aspects such as the Ten Commandments, Lord's Prayer and Seven Deadly Sins. In preaching he stressed exposition rather than the more fashionable tales of miracles and saints' lives.²³ This stress on intelligent understanding of the Bible was a great advance over the traditional stress on the maintenance of a proper relationship by the individual to the church by obedience to church ordinances and rejection of heresy by the acceptance of creeds. The older system was largely based on memory and reflected in behaviour, the new was based on understanding and resolved in elevated thought. Unfortunately Wycliffe was far in advance of his time and his work was largely destroyed by an opposition that found greater security of position when the people were in a less enlightened state.

The period from 1500 to 1700 is the period of Reformation, both within and without the Church of Rome, and of expansion to

²³ K. S. Latourette, p. 662-65.

the New World. During this period Christian Education divided into two streams as the two parts of the church put it to the use it felt was most necessary.

The purpose of the Reformation was to cleanse the church of all qualities which had invaded the church over the centuries that were not Christian according to the Scriptures and were dividing the individual from his God by ritual, custom or ignorance.²⁴ In general the trend was to study the Scriptures in terms of the saving work of Jesus Christ and to develop an adequate expansion of faith in catechism based on Scripture.

The leader of the Reformation in Germany was Martin Luther (1483-1546) whose work was to provide a pattern that would be followed by others in the struggle to come. As the main figure in the Reformation, Luther will be examined.

The centre of Luther's educational program was the Bible. He had anticipated the need for a vernacular Bible in Germany even during his periods of indecision and doubt and had made a translation during his exile in the Wartburg. This translation was better than any that had been made in German earlier but Luther continued to improve it until his death. His wording, already very clear, was aided by the use of vivid wood-cuts.

²⁴ P. Smith, p. 20-29.

Luther saw the Bible as the centre of the reform and advocated its use in the school and home.

Realizing that the Bible was difficult for children, Luther also prepared a catechism for their use and later added one for adults. These were illustrated with woodcuts also. The emphasis on study was extended from the church and home to the school on all levels. As an aid for older members, Luther put the services into German and adapted music to an educative role.²⁵ This pattern was followed closely by Calvin with the difference that he prepared more detailed material for the youth in his schools in Geneva and made an early provision for advanced study by establishing an "Academy". This Academy was built with funds collected from the citizens to provide local instruction for advanced students. This overcame the necessity of sending the students abroad when most advanced training centres elsewhere were hostile to the Reformation. The staff for the school was drawn from wherever Calvin could find scholarly men in sympathy with the Reform. Many came from Berne which had a school staffed with able men who were Calvinist and could not work under the anti-Calvinist pressures there. The Academy was composed of faculties of philosophy and theology with a view to using the former as a

²⁵ R. H. Bainton, Here I Stand, Abingdon Press, New York, 1950, p. 326-347.

training preparation for the latter. The main emphasis was on Christian service both for those who would go forth as clergy as well as those who could remain laymen. The results of the work done in the Academy were so outstanding that a few decades later Aquaviva used much of Calvin's program in the formation of regulations for the Jesuits. In Protestant circles Calvin's Academy had influence in the schools that were developed in France, Holland, the New World and particularly in Scotland.²⁶ Scotland had long been a backward nation as most of her energies had been dissipated in internal struggles and in conflict with England and France. A corrupt clergy had been a scandal to the leaders of the nation and with the failure of efforts to achieve reform by legal means, a Reform party developed. John Knox, as a party to anti-Romanist activities, had been imprisoned as a galley slave in the French fleet and following his release had returned to England until the Catholic rule of Mary drove him to the Continent. In Geneva he learned of Calvin's methods and theories of theology, government and education. With the success of the Reform party and peace in Scotland, Knox found opportunity to implement these ideas with some of his own. The results were startling, the church became strong and healthy, rule was restored, education

²⁶ E. Stickelberger, *Calvin, A Life*, Trans. D. G. Gelzer, Knox Press, Richmond, 1954, p. 142-44.

became popular and schools and universities were established which have remained as examples of quality to the present day. The strength of the education systems used by the early reformers lies in many factors: it was eagerly desired by the people who felt a need of some guidance to replace that of Rome which had been discarded; the teachers were enthusiastic, for the privilege of such study was new; the education covered all age groups and was of such a nature as to be applicable to their daily life. This provided an effective supplement to the new trend in preaching based on scholarship that had replaced the Roman use of preaching as a support to the sacraments.

A resurgence of zeal for education was also a feature of the Roman church of this period but instead of seeing it as a means to improvement in Christian living, the Roman church used the movement as a means to combat the new heresy. The materials used by the Romanists were largely the decrees of the church and the writings of the Fathers. This resulted in solidifying the old church in much of what the Reformed Churches had revolted against. While the education movement in the Reform groups stemmed from the leaders, in the Roman church it began on the parish level and then passed up to the bishops and higher clergy. It later became the function of

certain orders.²⁷

Each tradition had a purpose in its initial formation that filled a demand by the sponsoring churches. With the smoke of battle subsiding and with the lure of new lands to Christianize at hand it was but a short step to recognize that the same tools could be used in the mission work and so in the following centuries a definite difference can be seen in the approach to missionary work, with the Roman stress on acceptance of the proper doctrine as opposed to the reform emphasis on attitude and enlightenment.

The period 1750-1815 A.D. reflected the peak in a new trend of intellectualism that caused a decline in Christian thought and work. This was a reflection of the deceleration of the Reform movement which had fallen into clericalism and puritanism to the point of being as bound and rigid as the Roman church had been. To fill in the lack of a Christian faith many were turning to philosophy and numerous schools of thought appear at this time. The decline in religion and morals was recognized at the time and religious leaders both in America and Europe called for a spiritual revival. The response to this call was the Evangelical movement. This

²⁷ Schaff-Herzog, p. 152, Vol. 2.

movement was marked by societies or groups stressing a warm religious life of prayer, scripture reading, frequent communion, aid to the poor, preaching and general effort to live a religious life in opposition to the dead morality of the established church and the degradation of the life of the lower classes. John Wesley was born into a family strongly interested in this religious life and trained to be a priest. His experiences with the Moravians deepened his religious life after some spiritual despondency. Wesley's lack of conformity soon drove him to work with the "societies" and he soon organized them in congregations. This movement was called "Methodism". The movement soon spread to America where it aroused the middle and lower classes, as it had in England, to a new and vigorous religious life. Thus many were called to the service of God but had little background to provide guidance as to practical action for the cause. The solution to the problem lay in the movement started by Robert Raikes, a supporter of the evangelicals and a newspaper operator in Gloucester, England. His earlier attempts to reform criminals had met with failure for the most part but in his failure he decided that reform must start in the early formative years. In 1780 he began an experiment in a Gloucester slum to prove his theory. His subjects were slum children and his intention

was to provide them with a school that would meet on Sundays (the only day in the week when the children did not work as sweeps or miners) and train them in religion, as the local church was not prepared to look after them; academic subjects as the work prevented their attendance at normal school and socially, as their poor homes could not provide them with even the bare essentials of community living instruction. In many ways the system of instruction anticipated that of the English schools as portrayed by Dickens. The boys and girls were separated and a system of monitors was used. Discipline was maintained by the administration of a birch cane for the unruly and rewards for the good. The experiment was to last for a period of three years and then it would be evaluated. The results were so encouraging that Wilberforce, Fox, the Wesleys and others interested in spreading the Gospel were introduced to the program. The support of these leaders was two-edged, particularly in the case of the Wesleys. The upper classes looked across the channel to France where aristocratic blood ran in the streets of Paris at the hands of the lower classes and decided that the same could happen in London if the mob got unhealthy ideas about its value and power and that was a possible result of the preaching of the Wesleys. So lumping the Wesleys with the Sunday School they

opposed them. The clergy of the day opposed the program on the grounds that lay-folk were not qualified to teach religion and that a movement of that nature should have its parentage in the church. The result was that, though they had developed separately, the work of Wesley and the Sunday School became closely associated.²⁸

Soon the Sunday Schools became used by both the literate and illiterate, churched and unchurched. In this form it became wide spread in America where a recent separation of church and state had taken religious instruction out of the school and some agency organized like the Sunday School was required to fill the gap. In America the relations with churches paralleled that in Britain with the episcopal churches suspicious and the evangelical churches supporting. The spirit of anti-clericalism was strong in America as it had been in Britain and in 1824 the American Sunday School Union forbade in its constitution to allow clergymen on its boards of directors. The result of action like this which was common in the Sunday School organizations gave the movement a strong lay aspect. The development of societies to spread the Sunday School was early. In England it followed Raikes'

²⁸ Schaff-Herzog, p. 153, Vol. 2.

experiment by only five years and in America they followed closely though they tended to be smaller in size because of the problems of distance and therefore more numerous.

In Germany and Scotland the schools that were state organized were able to supply education for most children and the original purpose of the Raikes' plan did not have so much appeal. However the Sunday School did become popular as a religious training area and its work soon reached the style that has become the expected pattern of the Sunday School. This is the order of an open session of singing and prayers followed by a half hour Bible lesson and then dismissal with the passing out of papers and books. This too is the period of development of the cheap hymn tradition that still plagues the church.

The churches largely supporting the Sunday School had strong evangelical ties and many were adamant in demanding an experience of conversion in each member and fostered the expectation of such an experience in children. This disturbed many of the church people of the time and a reaction followed. The most noteworthy person in this reaction was Horace Bushnell who published his beliefs in a book called "Christian Nurture" published in 1847. Bushnell stressed the influence of environment in the formation of character which had been neglected

by the evangelicals who were happier to stress the certainty of demnation from sin if an experience of conversion did not take place. Unfortunately Bushnell went too far in that he pictured home influence as practically producing carbon copies of parents in their children but this extreme was in protest against the other view that reduced the home influence to little or nothing. While this new view was accepted in some quarters, the Sunday School at large went on its way stressing conversion over education.

The methods used in these Sunday Schools were far from ideal. Various approaches were used in the preparation of lessons but the one most commonly adopted was the "Uniform Lesson" plan. This plan proposed the use of the same scripture, usually ten to twenty verses, for the lesson in all Sunday Schools in all classes on each respective Sunday. This plan was designed to ensure that the Scriptures were methodically taught and that students moving from one school to another would not have lessons repeated to them. However this plan was not a success for it made little provision for age differences, differences in student general background or differences in amounts of previous training of the students.

The approach to the Bible was literalistic and this alienated many who, attracted by liberalism, could not be

'happy seeing children educated in this manner. This rejection of revitalized theology and scholarship and ignorance of teaching methods caused so much dissatisfaction that a conference was held in Chicago in 1903 to form the "Religious Education Association" with a view to improving the Sunday School as it was or to start a new tradition. Unfortunately the lack of anything in common other than an aversion to the old system did not encourage the adoption of any given theology or church affiliation. The older group immediately attacked the new group as being in opposition to them and therefore un-Christian. The result was that any who were attracted to scholarship, new teaching methods or the new theology were called "modernists" and rejected by the traditionalists. Thus the new movement became associated with Liberal theology. A major contribution of the new tradition has been a new interest in the pupil, his interests, his abilities and his needs and how they are best met. Unfortunately the movement in its repudiation of the older traditions cast out much of the Christian heritage and adopted a thread of thought that has led to "humanism".²⁹ There have been few great leaders prepared to oppose this trend but progress has been made in recent years

²⁹ J.-D. Smart, Teaching Ministry of the Church, Westminster Press, Philadelphia, 1954, p. 51-61.

in the production of a course of study which may overcome these past weaknesses. This has been in answer to a demand arising out of the recognition that Liberalism does not answer all the important questions of the day. The hopes for an explicit, concise course of study and educational program lie with the theologians and their efforts to produce a statement of belief for our times.

CHAPTER VII

THE RELATION OF JEWISH EDUCATION TO CHRISTIAN EDUCATION

The contribution of Jewish Education to Christian Education in the early years was of incalculable value. This contribution was partly in the type of situation in which the Christian teaching program would be presented. The emphasis of the synagogue type of situation on public worship, private devotion and intellectual development filled the needs of most individuals in an age when the intellectualism of philosophy and the intellectual aridity of the mystery religions were not capable of doing so. In the Christian church the emotional needs were satisfied by the fellowship and sense of commitment and the intellectual needs were largely satisfied by the study of the faith. In this regard the Jews supplied not only the attitude toward study but also the Jewish Scriptures which provided study material in conjunction with the memories of Jesus and His Teachings. This was the position of the early Christian Church and, save for the Marcionite and other similar heresies, it has largely continued to the present day. To the Jews, however, the claims of the Christians concerning Jesus were totally unacceptable with the result that Christianity became recognized

as a separate faith rather than as a sect affiliated with Judaism. Into this division the Christians took the synagogue system of education, the Jewish Scriptures and the profound respect for education that had been characteristic of the Jews.

This respect for education which stressed the unity of knowledge in the revelation of God was soon divided as the influence of Platonism grew. The division was between the material specifics experienced by man, which are of necessity ephemeral, and the "forms" which are spiritual, eternal, and the patterns which the material specifics approximate. During the centuries the Christian church developed other qualities which weakened its influence in, and example to, society. These qualities were, of course, reflected strongly in Christian Education. Many of these weaknesses could have been avoided by adopting Jewish theories and methods. These possible borrowings are all related and will be discussed in their descending order of generality.

The first and most basic weakness in non-Jewish thinking is the division placed between religious and secular knowledge. The Jews believed that all knowledge has unity in that it reveals God. In denying this, non-Jews forced knowledge into

two catagories, the religious and the secular. In Christianity this encouraged monasticism and, by denying a Christian quality to knowledge not directly related to theology, they refused it a guiding force and allowed it to establish its own value codes and standards. The result has been a great division in the educational practices of the modern day with the double emphasis on the sciences as opposed to the humanities and religion producing one-sided individuals. While this is not totally unknown in Jewish circles, at least in that situation there is a unity of purpose in improving the quality of man's life. In the Christian system the dual aspect allows for specialization to the point where individuals may be so completely involved in religious or humane studies to the point of almost denying science as being of worth or being involved in science to the point where it becomes so pure that God and man are ignored. In a Christian Education program this tendency carried to an extreme results in a major stress on God and man and a distrust of science.

This introduces the second quality which Christians would do well to borrow from the Jews. This is the orientation of all knowledge in relation to religion. The

result of this is to avoid secularism which is a form of idolatry. This weakness has become so strong in the present day that many scientific experts have admitted that the uses to which their products have been put are immoral and that religious guidance is essential for survival of man on earth. In the field of education this lack of religious overview often leads to competition for the mind of the student as the laboratory and sanctuary simultaneously claim to be the final authority. This tension in the student's mind usually results in a one sided individual.

The third point in this discussion of the qualities desirable for Christian Education found in Jewish education arises from this controversy as the unity and general background of education must be regulated by an agency that is not only able to resist outside attack but which is also interested in the individual as a being in himself and not merely a means by which to further an institution's favourite theory. The Jews found such an agency in the home. This institution was the most able to survive attack, a fact which made it a firm base to which to relate all other aspects of life. It also had the best interests of the student in view. This view placed a major emphasis on religion as the highest of human duties. This

devotion is not over-stressed to the detriment of society however, because as the home is an important unity of society, it encourages the individual to make a social contribution and to avoid becoming an economic burden to the community. Thus in Jewry there is a direct emphasis on individual religious living, contribution to the community and economic self-sufficiency. In non-Jewish society there has usually been a concentration of influence in either the state, school or church. In the case of the state, the result is an idolatry of the state in which the individual has no other value than as a servant or productive agent of the state. In the case of the school, the outcome is an intellectual idolatry which places religion in the same category as superstition with a decline in moral living being the result. When the church is made the centre of influence, the result is a great emphasis on religion which often loses sight of the value of the individual and stresses the glorification of the church as an institution. Evidences of the results of these arrangements can be readily found, the first in contemporary Russia, the second on the campus of any state operated university and the last in any area dominated by the church. The various gaps and cases of over-emphasis

arising from these systems are avoided by the system that is centred in the home.

The emphasis on the home solved a problem for the Jews that has plagued Christian Education for centuries. In all educational programs the results are largely determined by the attitude of the home. In Jewish education the interest of the home is guaranteed by the fact that the home is the central agency in education which delegates duties to other related agencies. The interest of the home in these lesser agencies ensures the financial support of the home.

The adoptions from Jewish Education by Christian Education suggested thus far would result in all education being used to enrich the life of the student and, as religion is the highest duty of man, in a manner essentially religious though responsibilities to the community would not be ignored. Further the home would be the central agency both as to educational guidance and support.

Related to the development of the home as the central educational agency is the development of laymen as religious leaders. This ensures the continuance of the support of the home and provides a vast leadership that is not bound by economics to larger or richer churches as a fully professional

leadership would be. In this regard the office of rabbi is more that of a professional religious teacher than priest or minister. The danger of a misinformed laity is always present in a situation where lay-folk are given the Scriptures and placed in positions of leadership. This is avoided in the Jewish situation for, despite the fact that Jewish adults are given the Scriptures and are allowed to read them at leisure, a program of guided study is carried on in which the rabbi teaches the adults who in turn teach the young. Thus the lay-folk are guided at all age levels by informed instruction and yet are themselves in positions of leadership. The leadership of these people is constantly being broadened as laymen are involved in the religious conferences and debates that are used to keep the faith alive. In this manner all Jews are theologians and leaders in their faith at levels commensurate with their abilities.

Thus all education is to be used for the advancement of the individual's best interest. The organization of this is to be in the control of the home and all members of the society are expected to participate and contribute. This provides the general approach, organization of the program, students and instructors. The next question is that of

objective. To the Jews this is the education of the individual in his service to God and, as a corollary to this, his service to the community. The guide to these duties is, of course, the practice of Judaism. Christianity is aware of the need for an objective in its educational program and to this end is generally willing to agree that this objective is communion with Jesus Christ. However lack of common agreement on what constitutes this union has greatly increased the number of denominations in Protestant Christianity. Thus the approach of a Roman Catholic to Christian Education is to instruct the student in the maintenance of a proper relationship with Mother Church for in Her alone lies the possibility for salvation. The extreme Fundamentalist, on the other hand, is more concerned that the individual should know his Scriptures intimately with the view to having an emotional experience which will indicate a feeling of being "saved" or released from sin. The churches that lie between these two groups vary greatly in their objectives in Christian Education or are confused in themselves as to what they hope to achieve. However this much is clear, that every program of Christian Education has an emphasis on church membership and the Christian

life as those within the denomination see it to exist. Thus the variations in Christian Education programs are largely the result of differences among Christian groups concerning the doctrines of Man, Sin, Salvation, the Church and Jesus Christ. In this regard the Jews have avoided the sectarian problem by the common recognition of a major objective in the education of man and allowing difference in the degrees to which they feel that certain practices and behaviour aid in its achievement. There are no basic antagonisms arising over the use of one method to the exclusion of another. The differences between the Conservative, Reform, Orthodox and Traditional groups of the Jews are more in the nature of which commentaries on the law will be used or which holidays will be observed in contrast to the differences in Christianity over the place of Christ in Salvation, the nature of the Church and the origin and nature of Authority. Thus Christianity needs a new and adequate theology upon which to base a program of education before any hope of unity in method, purpose or objective can be entertained. At present the tendency is not to educate for good Christians but for good church members.

The use by the Jews of all available mediums for

educating the young is an attitude that could well be adopted by Christians. This would overcome the excesses of some churches in the use of a limited number of media with an air of self pride being the outcome. Examples of these excesses are rote memory, habit rules in isolation from Scripture or social living without Scriptural basis. The danger arising from the use of all media is usually that of compromise of ideals. This objection has been raised in connection with musical instruments, radio, television, comic strip Sunday School papers and movie projectors and many other similar instruments. In Jewish Education blind statements of rejection were not employed and the devices were adapted to Jewish use. This ability and readiness to adapt without compromise is a quality that would be a great aid to Christian Education.

The aspects of Jewish Education that would enrich Christian Education are, of course limited in number. Certain other qualities are definitely undesirable. In this regard the narrowness and rigidity of the basic beliefs constitute a major weakness. The Jews recognized this early and took steps to combat it, but in attempting to find solutions to all problems, they created new ones. First, by attempting to find

the solution to all problems by means of exegesis, they produced such a voluminous literature that it became impossible for a student to grasp it in a practical manner. Second, the emphasis in this literature was on behaviour and material possessions which tended to direct attention on material things with a definite decline in spiritual life resulting.

In addition to the weakness placed on the curriculum by emphasizing those aspects readily taught, a further limitation was imposed by the rejection of all material not in accord with the basic ideas. This is the category to which the teachings of Jesus are consigned, for though they have ethical merit, they are not wholly accepted because the idea of His Sonship is not compatible with Jewish concepts of God.

The Christian Church should avoid these pitfalls in its development of a revitalized Christian Education program by examining the basic teachings, their application to life and their relation to other educational material. In the February 11, 1957 A.D. edition of "Life" magazine an article by Wesley Shrader, associate professor of Pastoral Theology at Yale Divinity School, states that a review of

this nature is being conducted by the Division of Christian Education of the National Council of Churches of the objectives of the Sunday School as described by Professor P. Vieth and adopted in 1930 A.D. by the International Council of Religious Education. These basic objects are:

1. To foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.
2. To develop in growing persons such an understanding and appreciation of the personality, life and teachings of Jesus as will lead to experience of Him as Saviour and Lord, loyalty to Him and His cause, and manifest itself in daily life and conduct.
3. To foster in growing persons a progressive and continuous development of Christlike character.
4. To develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the fatherhood of God and the brotherhood of man.
5. To develop in growing persons the ability and disposition to participate in the organized society of Christians -- the Church.
6. To develop in growing persons an appreciation of the meaning and importance of the Christian family, and the ability and disposition to participate in and contribute constructively to the life of this primary social group.
7. To lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.
8. To effect in growing persons the assimilation of the best religious experience of the race, pre-eminently recorded in the Bible, as effective guidance to present experience.

The problem that then remains is the fact that while this is an encouraging sign of progress, it is acceptable to only a limited group of churches and that even then only a few have been able to successfully achieve their objectives. To overcome the limitations that prevent this achievement, Shrader suggests four points of strengthening

1. Strengthen the curriculum.
2. Place trained professional leaders in control.
3. Train the lay teachers.
4. Make the home a part of the Sunday-School.

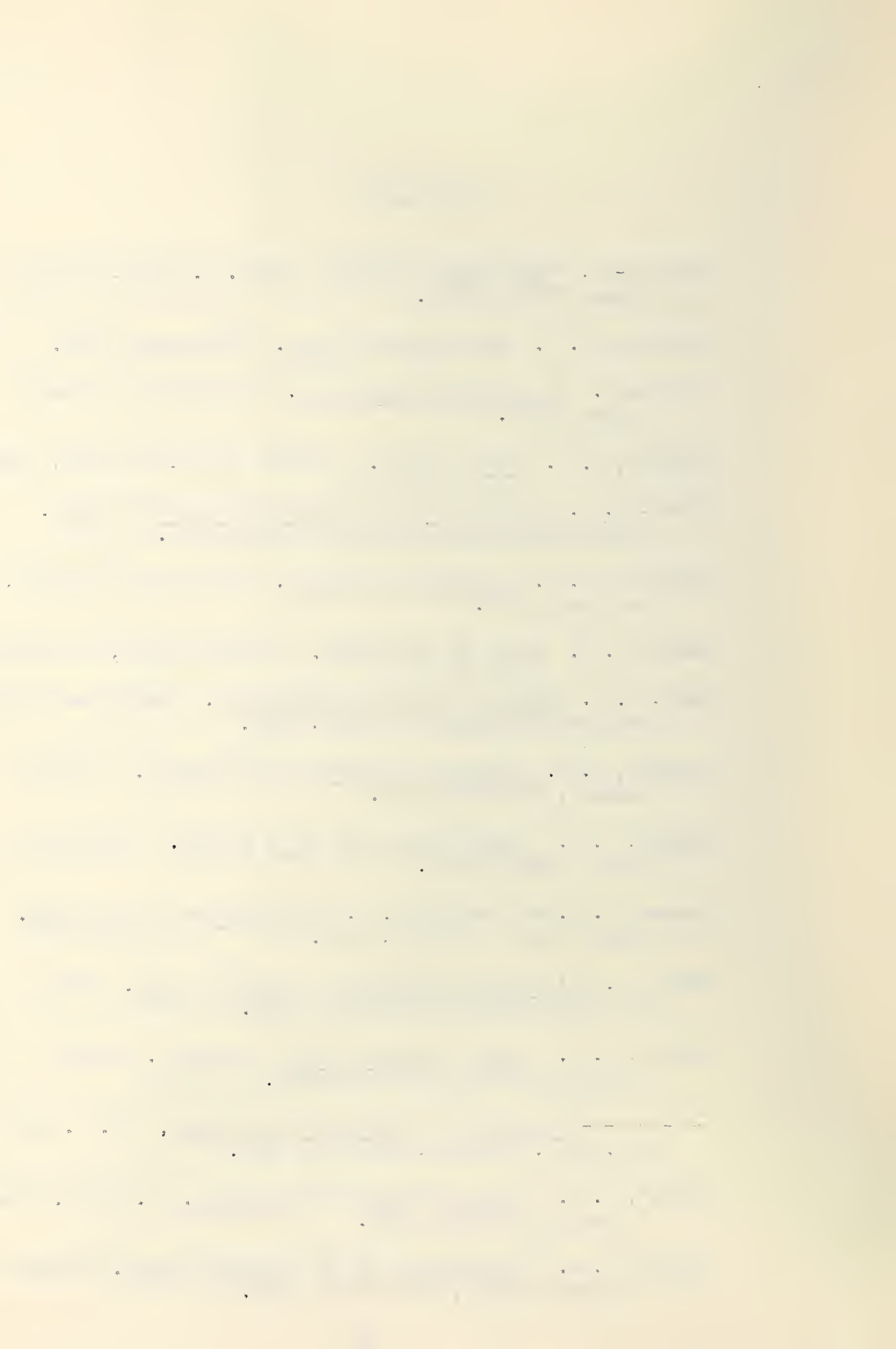
The suggested points of Shrader's improvements in the Christian Education program are all found in Jewish Education with the exception of the use of trained "professionals"; however this is implicit in Judaism as the rabbi is a trained professional educational leader.

The application of the desirable qualities of Jewish Education to Christian Education would result in an entirely different approach. The unity of knowledge in a religious context would require that the school, under the influences of the home, restrict its teaching to the areas where it could adequately perform and leave religious training, which

it could not properly present, to the church. In this regard the church must be, of necessity, under the influence of the home in order to maintain a proper balance of emphasis. This requires that the home be educated in its responsibilities to the church, school and individual. This process of education is one that must begin in the church which, even though it may dislike the restriction of its sphere of influence, should have the best interests of the people at heart. A definite trend toward this type of education can be noted in several Protestant Denominations in that family educational and devotional programs are being instituted under the auspices of the church.

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